



the Chaplain



A Man Who Knows Where He's Going
By *Henry C. Wolk, Jr.*

•
Divine Detours
By *Dow Kirkpatrick*

•
Death at Malolo
By *Robert Johnston Plumb*

•
The Task of the Military Sunday School
By *Paul K. McAfee*

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The Chaplain and the Religious Broadcast
By *Harry C. Spencer*

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DECEMBER 1963

the Chaplain

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*All scripture quotations, unless otherwise designated,
are from the Revised Standard Version of the Bible.*

Editorial

Chapels and Multiple-Purpose Buildings

WE followed with close interest recent comments in the service papers regarding the use of multiple-purpose buildings to include worship services, movies, training lectures, athletic and other activities.

The pressure to economize in military spending is understandable, but it is disturbing when it may tend to be at the expense of adequate and definite provision for the religious life of the armed forces, the men in uniform as well as their dependents.

None have been more willing and more creative in the art of improvising than the chaplains. In war and in temporary situations, they have set up their altars in mess halls, in bunkers, in theaters, on swaying troop trains, and heaving decks of transports, in the open field, or under the trees. When it is appropriate to the circumstances, men willingly accept the limitations. However, it would be an unfortunate object lesson to military personnel if religious care were to be permanently on such a makeshift basis while much else was adequately housed and generously funded. It would be like moving from the field into garrison only to continue to feed on C-rations indefinitely.

Servicemen are inclined to recognize priorities and assess the importance of religion in the thinking of the military and Congress by the extent of the provisions made for them. Shared facilities would give the inference that the religious program was intended to be limited rather than comprehensive.

No military wedding or funeral would be enhanced by being conducted in a multiple-purpose building that was of necessity without definite religious character.

It would not contribute to an atmosphere of worship to meet regularly in a building which carries the aroma of stale popcorn, the sweat from last evening's athletic contests, or the memory of last night's brash and violent movie.

By having distinctive rather than shared facilities, the religious program in the military avoids disputes in competition for its space. Even today on federal reservations there are instances of public schools which are not in use on weekends, but cannot be made available for religious education. Usually, this is a jurisdictional dispute with state school authorities. Federal money builds the schools, but the same children who are given public education in the classrooms on weekdays are not permitted religious education in the facilities on Saturday or Sunday. The overriding mission of a military unit might justify easily the pre-emption of all facilities to the exclusion of a comprehensive religious program. This would be a constant practical problem if existing facilities were multiple-purpose in character, design, association, and if they were intended to be tightly scheduled for maximum use. The religious program might return to an existence based on mere sufferance, since it would be a competitive threat to all other activities needing the same facilities.

There also is the problem of what constitutes a reasonable substitute for the religious life and worship that military personnel would enjoy if they were not in uniform. On a continuing basis, a multiple-purpose building is not likely to satisfy the churchmanship, training, and convictions of a great many Americans. Few would accept as adequate a religious program without choirs, religious education, youth activities, adult fellowship groups, and special events for holy days.

Shared facilities can only mean limitation and curtailment of the religious program in the armed forces and the unfortunate involvement of chaplains in a general competition for available time and space in multiple-purpose buildings. On any installation the chapel and religious education facilities need not be elaborate, but they should not suffer by comparison with other programs whose actual and symbolic role is no more important than religion in the life of the unit and its personnel.

—A.R.A.

LAMPLIGHTERS

The late Sir Harry Lauder used to tell the story of the old lamplighter in his home town in Scotland. At dusk each day, he would start out with his ladder, climbing each pole to light the lamp. When he lit one he would carry his ladder to the next; finally the old man would be out of sight, "but I could always tell which way he went by the lamps he had lighted."

A Man Who Knows Where He's Going

By Henry C. Wolk, Jr.

This article on leadership is a lecture given by Chaplain, Lt Col, Henry C. Wolk, Jr. to line officers. It was a part of the Moral Dynamics and Leadership Program of the Air Force.

Chaplain Wolk writes: "After the lecture was delivered hundreds of copies were requested."

GOOD leadership is of great concern to each one of us. We judge our leaders, even as they judge us, perhaps even more harshly. We say: "He is a good leader, because . . ." or, "He is a poor leader, because. . ." We feel that the efficiency of our operation and our own personal development are to a large degree dependent on good leadership. We are very much concerned about improving our qualities of leadership because as Air Force officers we have been given professional leadership responsibilities. Leadership is our business, and we want to be good at it. And many of us have the job of teaching others to be

leaders. For this reason, too, we should welcome a discussion of principles and techniques which are essential to the art of leadership.

A good leader is a man who knows where he is going. "If the blind lead the blind, shall they not both fall into the ditch?"

When we assume leadership, we assume the moral responsibility to lead wisely and well. The quality of our leadership will bring us and those whom we lead either to defeat, stalemate, or victory. Good leadership, of course, does not always result in victory. Sometimes the odds are overwhelmingly against us, but still we are responsible for the tactics

and the strategy which we employ in executing our battle plan. It is possible, through good leadership, to lose many a battle and still win the war. Good leadership involves a master-strategy which is very broad in scope. But the ability to develop a master-strategy, to operate in terms of the "big picture" is possessed only by those leaders whose own life is similarly organized. A man who is well-organized and integrated on the personal level will probably carry these achievements over into his professional activities. On the other hand, the individual who is disorganized, disorientated regarding his own personal affairs, will not be capable of leading, organizing and directing others.

For these reasons it may be well to ask whether we know where *WE* are going; whether we have taken a realistic inventory of our personal assets and resources; whether we have selected worthwhile personal goals; and whether we have the courage and determination to stay on course until we attain them.

Flying safety and proficiency are largely dependent upon careful preparation for the flight, and the clearance form (DD Form 175 in the Air Force) records all the data which pilots must assemble before take-off. It struck me numerous times that this clearance form could well be utilized as a guide for planning one's life. It will take just a little imagination to take the essential facts required in planning a cross-country flight and translate them in

terms of planning your journey through life.

The first item is *Point of Departure*. You've got to know where you are at the moment. If you've done a lot of flying, you'll know that the inside of Base Ops looks the same pretty much the world over, as does the interior of the snack bar, and the BOQ; and you sometimes have to ask yourself, let's see, where am I—at which base, in which state, and sometimes, in which country. You won't know how to get to where you are going if you don't know where you are.

Destination. Except when flying locally within a restricted area designated for such flying, you must definitely and specifically state your destination. There can be no haphazard Sunday driving on the air lanes. Each aircraft has a specific destination, and may not deviate from its course except after receiving approval for a change in plan.

Mileage. Next, you have to figure your mileage over the route selected; then estimate your time of arrival based on time of departure and estimated true air speed. You will have to select alternate destinations at which you can land in case of emergency; determine whether you will fly IFR or VFR and at which altitudes. You must record your instrument rating. Finally, you must record the results of a thorough weather check of both existing and forecast conditions at your destination and alternates, as well as en route.

You have checked all notams, certified that you have read the info file for pilots and crewmen, noted all restricted flying areas en route. You are then ready to request clearance authorization from the AO, and step out to the aircraft.

At the aircraft you personally check all items, going completely around the aircraft, and determining that it is in condition to fly. You visually check the fuel tanks, and then hop aboard. Inside you run an instrument check, a radio check, set brakes, start the engine, request ARTC clearance and take-off instructions from the tower. You run up the engine, and once again check instruments and engine performance. You strap yourself in, fasten helmet, seat belt, oxygen tube and check its setting and flow, remove seat and canopy pins, close canopy, and you are ready to roll. You taxi out, check brakes, execute another engine run-up, await clearance from the tower, and you're off! Do you then put it on automatic pilot, and proceed to take a nap? Not by a long shot. You'll be busy with your navigation problems, filling out the log, making radio reports at check points, if flying on VFR you will constantly scan the skies for traffic. If flying IFR you will be even busier with your navigation. You planned your work, you are working your plan—staying on your course to reach your destination according to your scheduled flight plan.

The illustration can very aptly be applied to the planning of one's life.

In a moral sense, we are all "rated" people. That is, we are commissioned officers, vested with the "special trust and confidence" of our nation in our ability to participate reliably and effectively in the AF mission. We have been "checked out" as leaders. Some of us are young at the game, others are proved veterans. On some of us the paint is barely dry, others may be obsolescent. Some may be ACCP, but none are obsolete. Each of us is confronted with the necessity of making decisions, both large and small; each has the responsibility of planning the day, the week, the month, the fiscal year, the project, or whatever. We are constantly planning.

Our point of departure in planning any project, whether personal or professional must take into consideration a correct evaluation of our current capabilities, our assets and resources as well as our liabilities. We must know where we stand in relation to the problem. We must be able to estimate its difficulties and our capabilities.

Socrates' famous admonition was, "Know thyself." By heredity and environment we have become the sum of a large number of characteristics, experiences and decisions. We have acquired certain social, economic, physical, intellectual, emotional and spiritual traits. These have been effectively developed or neglected over the years. As of this date you have a certain specific capability in each of these areas, a specific degree of maturity.

We have saved just so much money, achieved a certain social and professional status, accumulated so much wisdom, developed certain skills, maintained physical proficiency at a certain level. We possess a specific degree of emotional and spiritual maturity. We have acquired a certain amount of personal character, will-power, self-discipline, ambition. We are motivated to a certain degree. We are capable of self-evaluation and we recognize that within certain limits we are free moral agents, responsible for our choices and decisions, accountable for the proper utilization of all our personal resources. It is expected of us as leaders that we *know where we are, what we are worth, what our capability is*, and that we bring all these assets together in the service of our obligations and responsibilities.

Having taken such an inventory, and having made such an evaluation, we are prepared to determine our destination. We will do this after appraising the various opportunities open to us, never forgetting that it is frequently up to us to make our opportunities! We will select our goals both in general and specific terms and they will be selected on the basis of moral criteria. One man's goal may be to "survive this rat-race until I finish twenty." Another man may aspire to command his own squadron, group, or wing. Still another may desire nothing more specific than that he be permitted to continue doing the work he

enjoys so well because of the personal satisfaction he derives from leading young American airmen.

A man's religion and philosophy of life, of course, will determine his long-range objectives. If he possesses a high standard of moral values, this long-range goal will be expressed in terms of service to God and his fellowman, with greater emphasis on what he hopes to contribute to life rather than on what he may expect to derive from it.

The careful planner recognizes that long-range goals are never reached unless they are preceded by the accomplishment of many intermediate goals and achievements. If you are now a captain who aspires to become a full colonel, you might just as well realize that you'll never make it until you have served successfully in two additional grades. So, too, a man's personal and family goals are achieved one step at a time, one child at a time, one dollar at a time, one book at a time—or possibly are destroyed one drink at a time, or one wasted hour at a time. A man's professional career is enhanced one day at a time, one book at a time, one decision at a time, one ECI course at a time, one ER at a time. And a man's religious life develops one prayer at a time.

Our goals are very personal things. Like our fingerprints, they are ours alone. But unlike our fingerprints, we select them, we develop them, we bring them to full bloom and flower.

With a clear point of departure,

with a destination, alternates, and refueling stops clearly in mind, you should be "ready to roll," ready to execute your plan. However, although the most careful planning has been completed, the uncontrollable factors of life are always there to confront us; but they do not shock us; they do not cause us to panic. We have planned for emergencies, we have selected our alternates, and we know how to use our emergency procedures, including the ejection seat and the parachute if all else fails. But until such methods of last resort are necessary we will fly according to plan, not by impulse, not "by the seat of our pants," but with the full assurance and self-confidence of the well-trained pilot who knows where he's going and how to get there. He's not the master of his destiny or even the captain of his soul (flying has developed in him a deep sense of humility and dependence upon God), for he knows that "He who keeps with tender might the balanced birds in all their flight, He of the tempered winds is near, And having Him he knows no fear." The man who lives without God is not really living at all, and to die without God is the greatest tragedy!

As a leader, a man who knows where he is going in the eternal dimension, will communicate to his subordinates a well-rounded philosophy of life. It is true that we learn by example. But the dynamic leader must communicate verbally and in writing as well. We must be sure we

are understood; our message cannot be garbled, inconsistent or weak. Vigorous and clear transmissions are the by-words for good communication with large numbers of people.

Your subordinates will soon know whether your personal life is well-disciplined and under control.

They will sense the degree in which you understand and assume your professional responsibilities.

They will see either a small man ill-equipped by character, training and disposition to lead others, perhaps also with the neurotic need to dominate and oversupervise, or they may see a much larger man who understands and is concerned with the "big picture" of life and of the AF mission. This latter man willingly and wisely delegates, defines, defends, and develops his policies and his people. Of him, we say, "He's going places!"

Of leaders we say, It is not right for the blind to lead the blind, or for the weak to lead the strong. It is destructive to maintain a poor leader in a position where leadership ability is essential. Age alone does not qualify a man for responsible leadership. Rank alone does not qualify him. Neither do skill, knowledge, and worthy goals, good character and good intentions qualify a man for responsible leadership. He must have all of these, plus a positive sense of direction. The morally responsible and professionally qualified man who knows where he is going, this man will be an effective leader.

END



The Protestant Chapel Choir at The Citadel, Charleston, S.C.

The Cadet Religious Program at The Citadel

By Sidney R. Crumpton

THE purpose of this article is to tell the story of the religious life at The Citadel, The Military College of South Carolina, located on a one-hundred-acre campus in the northwestern part of the historic city of Charleston. This old and beautiful city of which The Citadel is a part has a stirring history, one packed with events. It has witnessed many battles and sieges. The fleets of France, Spain, England, and the

United States have tried to capture Charleston harbor by siege and by assault but without success. Many battles by sea and land have been fought here with the forces of France and Spain, with pirates, with Indians, and with troops of the North. Charleston has participated in two revolutions and a rebellion. In 1719, it arose against the government of the Lord Proprietors and, as a result, South Carolina became a

Another in the series of studies on the Protestant Cadet Religious Program in military academies.

Royal Province. In 1774, it established the first revolutionary government. In April, 1861, it fired the first shot of the War Between the States. The Citadel was founded in 1842 on the belief that citizens of a free country should be trained to serve their country in both peace and war.

The physical plant of The Citadel is now far different from the small group of buildings which saw the first class graduate in 1846. Surrounding the large parade ground are four barracks which can accommodate two thousand cadets. The beautiful and impressive buildings on the campus follow the Spanish-Moorish style of the original campus in the heart of the city. All structures, such as the barracks, academic and administrative buildings, chapel, armory, student activities building, and library-museum border the large parade ground, which

forms the center of the campus.

Students at The Citadel are members of the Corps of Cadets. The growth of the Corps is reflected in the fact that, while there were seven hundred Citadel graduates and ex-cadets in the armed forces in World War I, there were over six thousand alumni and ex-cadets on active service in World War II. Of these, 280 died for their country. Some 1,500 were on active duty during the Korean conflict, 450 of whom were in combat and twenty-six of whom gave their lives. Virtually all graduates on active duty have been commissioned officers.

Men who enter The Citadel are carefully selected to be enrolled in a corps d'elite in which quality, not quantity, is sought. The men who are chosen, it is believed, are best qualified for the academic and military demands to be made on a Citadel cadet. Here each cadet receives

The very beautiful Summerall Chapel at The Citadel, Charleston, S.C.





Members of The Citadel Religious Council meet with General Mark W. Clark and Chaplain (Col) Sidney R. Crumpton. Cadet F. Eli Wishart, Jr., president of the Religious Council, stands at the right of General Clark.

the finest training academically, spiritually, mentally, physically, and honorably. The whole man is developed, and in doing this the religious influences play a vital part. We shall now look at these.

RELIGIOUS INFLUENCES

The Citadel is nonsectarian, but its high objectives cannot be achieved unless its educational program is founded on a solid religious life. Divorced from the spiritual aspirations of the individual and of the group, education is likely to destroy greater values than it creates. The basic purpose of education is to integrate its curricula with character-building activities and a normal religious life to the end that young people may be not only more efficient but better motivated by a sense of duty and obligation. Thus, in an atmosphere of tolerance and mutual respect, every cadet is en-

couraged to maintain his ties with the religious group to which such association may be made most fruitful.

It is significant that the college in planning its building program thought of a cadet chapel which in size, dignity, and beauty would be a fitting reminder to all cadets that education must be founded upon spiritual strength. This building, imposing and churchly, always accessible, is dedicated to no denomination or creed, but is a shrine of religion, of patriotism, and of remembrance in which any group of good will and seemly purpose may hold services and feel at home in doing so. In keeping with the religious emphasis at The Citadel, a full-time chaplain is available to all cadets for counseling, guidance, and spiritual advice.

At nine o'clock each Sunday morning a general Protestant re-

ligious service is held in the Summerall Chapel. At 6:30 A.M. each Sunday morning there is an Episcopal Communion service in the Chapel. Low Mass is observed for the Roman Catholic cadets each Sunday morning at 7:40 A.M. Greek Orthodox, Lutheran, and Jewish services are held in Mark Clark Hall each Sunday morning.

Each Sunday evening at seven o'clock, a short but impressive vesper service is held in the Chapel for those desiring to attend. Five-minute morning devotions are conducted by the cadets each morning, Monday through Friday at 7:45 A.M. Though the attendance is voluntary, the number attending is most gratifying.

Special services are held for Episcopalians on Ash Wednesday and Good Friday and the special early masses on holy days of obligation for Roman Catholics. During the Advent season, and shortly before the beginning of the Christmas furrough, a great carol service is held. Annually, parallel religious emphasis week programs are conducted under four auspices—those for Protestant cadets, the Newman Club for Roman Catholics, the Hillel Club for the members of the Jewish faith, and the Greek Club for the Orthodox group. These programs, led by outstanding speakers, are intended to bring into clearer relief a sense of the dignity and manliness of the religious life.

In all the services thus conducted and in the other influences which

the college brings to bear on its cadets, the casual and the perfunctory are avoided. Cadets are encouraged to regard contacts with their church as vital to their education and development, the act of worship as a deeply significant experience that should be accompanied by dignity, reverence, and gratitude. Thus, on Sunday mornings one may view the impressive ceremony of battalions of cadets, each marching from its respective barracks across the drill field and converging on the chapel, and will sense no evidence of mere routine in their attitude. On the contrary, in this reassuring spectacle and in the service that follows, there is a fine manifestation of respect and reverence for this hour as the most significant of the entire week. The college realizes that these services, and the underlying religious life of which they are the outward manifestations, must be more than a mere gesture. Otherwise young men will find, as their intellectual horizons widen and they come into possession of the uncertain techniques of lay learning, that there is a temptation to abandon religious teaching as a guide and to substitute "reason" for faith as the ultimate guide. From this peril, education must protect itself by constantly reminding young people that education builds and enriches life not by abandoning religious faith as outmoded, but by accepting it as the source of truth and understanding.

The inscription on the front of



Cadets gather in the Chaplain's office to study Divinity School catalogs and seminary materials. L-R: Cadets F. Eli Wishart, Jr., Raymond J. Council, Robert Q. Foster, William C. Lucius, David C. Hackmann, and Thomas G. Casey.

the chapel is "Remember now thy Creator in the days of thy youth."

THE CITADEL RELIGIOUS COUNCIL

The purpose of The Citadel Religious Council is to direct the course of religious activities at The Citadel. The Council is under the supervision of the Chaplain to the Corps of Cadets, who in turn is responsible to the President of The Citadel. The duties of the Council embrace the planning and directing of the religious programs of the year. The Council seeks to lead young men to faith in God; to promote their growth in faith and character, especially through the study of the Bible and daily prayer;

to influence them to devote themselves in united effort with all faiths to make the will of God effective in human society and to extend the kingdom of God throughout the world; to strive to serve all cadets in the best way possible and uphold the policies of The Citadel which it serves.

The Cabinet of the Religious Council consists of an Executive Committee: President, Vice-President, Junior Vice-President, and Secretary; the Chairmen of the standing committees, as follows: Chapel Ushers, Denominational Group Chairmen, Morning Devotionals, Publicity, Program and Entertainment, and Cadet Choir Commander. The President of the Coun-

cil presides at all meetings, and works closely with all committees and with the Chaplain in planning all religious activities on the campus including Religious Emphasis Week, the Freshmen Banquet given by the Religious Council, and the Coffee Hour for the parents of the new cadets on the opening day of the college.

RELIGIOUS GROUPS

Opportunities for religious development also are afforded through the Monday night denominational group meetings. These programs do not exceed an hour in length and are directed by the cadets themselves. Interesting and worthwhile programs are planned in advance by the program committee of each denominational group. Denominational chaplains from the major religious faiths in Charleston act as spiritual advisers to the cadets of their groups. Every cadet is encouraged to participate in these denominational meetings, so that he may leave The Citadel stronger in his faith than before he entered.

THE PROTESTANT CHAPEL CHOIR

The Protestant Chapel Choir, under the direction of Mr. Vernon Weston, has joined the ranks of well-known college glee clubs and choirs in the country. Its 120 members are selected only after personal auditions conducted by the choir director. The basic role of the choir is to provide music for the Protestant services each Sunday. In addition to the Sunday services the choir participates in several other campus activities. The choir has sung in The Washington Cathedral, Washington, D.C., The Second English Lutheran Church, Baltimore, the Pentagon, and over a national television network.

And so this is the brief story in words and pictures of a great military school where cadets develop a strong solidarity of united strength of character, and readiness to go forth to testify by their accomplishments that they stand ready to serve the future unafraid, united in love of country, respect for truth, and devotion to God. END

QUOTES

One thing that goes without saying is a henpecked husband.—Walt Streightiff. . . DAFFYNITION: *Las Vegas*—the world's largest separation center.—Jack Herbert. . . This is the Millennium of the Untalented: We have writers who can't write; actors who can't act; singers who can't sing; and they are all making a million dollars.—Ernest Hemingway. . . The Christian does not have to go whistling in the dark, for he is walking in the light. . . You're only young once, but you can stay immature indefinitely.—*Connecting Line*.

Sacraments Under the Sea

TO some people this expression may border on the sacrilegious. To others, many in my own religious tradition, talk about sacraments received under the deep may seem irrelevant. But to many men on a submarine patrol, the sacraments take on deep meaning.

I have recently returned from my second *Polaris* patrol. This two-month trip was an exception to the rule, since we surfaced for over a day at Izmir, Turkey, and enjoyed the blessings of a few hours' liberty and, also, fresh stores of fruit and vegetables. But just as significant a blessing to my Catholic brethren

on board was the 0700 sacrament given by Father Bart Gallagher the morning after Easter while we were surfaced at Izmir.

During the patrol itself, communion was celebrated on three occasions for the Protestants. We decided from the start to celebrate the Feast in a manner somewhat different than we are accustomed in home church or chapel. In many ways the closeness of life on board is strikingly similar to the early church, and the way in which they lived. Consequently, when the baker prepared the unleavened loaf, everyone noticed it. Church was con-

Choir of the USS *Sam Houston* sings the morning anthem.





The sacrament of baptism was administered by LCDR Paul A. Johnson, CHC, USN, on the USS *Sam Houston*.

ducted in the crews' dinette. We celebrated the sacrament by passing the common cup from table to table and, literally, broke bread together in the place where daily our bread is given to us. At the risk of oversentimentalizing the setting, one doesn't argue about any doctrine of The Real Presence when Christ comes to men in such an hour. Maundy Thursday evening provided one of the occasions for communion. A final Sacrament of Thanksgiving was celebrated at the end of the patrol in which we expressed our thanks to the crucified Christ for his grace, and his unmerited favor upon us during our long journey.

Most unique and meaningful to one man was the Sacrament of Bap-

tism. A missile technician was received in baptism on confession of faith after a period of study and preparation. Even though the baptism was performed by sprinkling, several Baptists on board humorously suggested that, since we were submerged at the time, this was acceptable. Perhaps this is the ecumenical movement's answer to the problem of baptism!

I wish I could express adequately to you what it means to serve as chaplain to that wonderful Polaris crew of 145 men, the USS *Sam Houston* (SSBN609) (Blue). There is a cohesiveness, a togetherness that is more than sentiment and necessity. You soon know the age of every man's children, and the

Communion is given on Maundy Thursday by Chaplain Johnson to sailor on USS *Sam Houston*.



aches and burdens that every man bears; you struggle with him in his work; you pray for him daily in intercession for those with whom he cannot communicate for two months. You laugh with him over jokes that won't seem funny when you get back to normal life again; you sit with him through horrible movies and TV prints; you mutter to yourself when you lose a game of

acey-deucey. You pray especially for a captain and a navigator, who bear intolerable burdens of pressure and long hours. You give thanks to God for his presence in and through all.

I will soon leave this rewarding billet. I am proud enough of FBM to wish that the other nineteen crews of my squadron could share a patrol with one of my colleagues in the Chaplain Corps. END

THE UNITED STATES NAVAL HOME—PHILADELPHIA, PA.

SERVING as Secretary of the Navy in President James Madison's cabinet was Paul Hamilton of South Carolina, who was touched by the tragic plight of some aging seamen who had served their country honorably during the Revolution. On February 26, 1811, Congress approved an act directing money collected for relief of sick and disabled seamen to be turned over to the Secretaries of the Navy, Treasury, and War. The Secretaries were designated to act as a Board of Commissioners of Navy Hospitals. On May 26, 1826, the Pemberton mansion was purchased for \$16,000. Patients were transferred from the Philadelphia Navy Yard to the mansion.

During the term of John Quincy Adams as president, No. 1 Building (Biddle Hall) was commissioned, which was completed on December 3, 1833. In 1839 under President Martin Van Buren part of the building served as a Naval School for eleven young Navy officers; however, the school was later moved to Annapolis, Maryland. Some buildings were added in 1844; others were added during the Civil War in 1865-67.

From 1921 to 1933 the Public Health Service operated the buildings as a veterans' hospital. After renovations by the WPA and PWA, from 1938-42, the building was used as a convalescent home for Navy veterans of World War II.

Retired or pensioned Navy or Marine men make up 99 per cent of the present 310 residents. All have seen wartime or expeditionary service. Musicales, dances, sightseeing trips, and trips to watch the Phillies' home games are planned for the residents.

The present governor is Admiral James L. Holloway, USN, Ret. LCDR Edgar A. Day, CHC, USN, served as chaplain until July 19, 1963; his replacement was LCDR William Hearn, CHC, USN.

In an atomic war, all men will be cremated equal.—F. G. Kernan.



PREACHING CLINIC

JAMES T.
CLELAND

Three Birthdays

IN as interdenominational a setting as the military chaplaincy it is unlikely that each of us is willing, or ready, to make weekly use of the Christian (or the Ecclesiastical) Year. Even some of us who value this systematic arrangement, which gives unity, variety, and continuity to the doctrinal and liturgical expression of the faith, bog down on some of the days: Septuagesima; The Sunday Next Before Advent; The Purification of Saint Mary, the Virgin; Saint Simon and Saint Jude, Apostles. Let me make a suggestion which may be acceptable to all of us regarding a use of the Christian Year, which—I think, I hope—remains true to its historic intent, and yet simplifies it for those of us who were raised in the so-called “non-liturgical” churches. Let us focus

our worship, including our preaching, around the three great birthdays which the Ecclesiastical Year pinpoints as of primary importance in an understanding of Christianity.

The first occurs this month. It is “The Birthday of the Lord,” a festal occasion celebrated on December 25, or on the Sunday immediately preceding. This high day is not primarily the remembrance of the safe delivery of a male child: “a little baby thing, that made a woman cry.” This child, according to Matthew 2:16-18, caused the death of numerous other babies, as is remembered on December 28: The Holy Innocents, or The Massacre of the Innocents. Let us beware of sentimentality, of a maudlin approach to this birthday. “Incarnation” is the key word to an understanding

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of Christmas. In the language of orthodoxy, the Incarnation is the assumption of human nature by the second Person of the Blessed Trinity. God became man in Jesus Christ. Christian revelation is not summed up in a rule, in a law; "Christian revelation has the form of a man" (Soderblom). We celebrate the birthday of our Lord, who lets us know what God is like.

According to the birth narratives, this revelation was to all men: to the shepherds, who were Jews; to the Wise Men, who were Gentiles. Moreover, it was to all kinds of men: to common man at his job in the fields; to the intelligensia on the quest for the meaning of life.

We are living in a period where there seems to be a new search for the historical Jesus (see *Time*, June 21, 1963). This is good. For the early church was convinced that its risen Lord was "that same Jesus, whom ye have crucified" (Acts 2:36). It is well for us, by study and meditation, to know that same Jesus "in the days of his flesh" (Heb. 5:7).

The second focus is Easter Sunday: "The Birthday of the Faith." Some of my students are perturbed because I seem to overemphasize the Resurrection at the expense of the Crucifixion. They have valid grounds for their criticism. But I keep on explaining to them that I am reacting to their "Crucifixionism." The Cross is important. But it is not ultimate. Our faith is centered not on the death of our Lord, but

on the fact that God would not allow him to be holden of death. Paul is quite adamant about this: "And if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:14). "The Resurrection is the keystone of the Christian faith and hope," says *A Catholic Dictionary*, p. 169. It is only in the light of Easter that the day of the Crucifixion may be called "Good Friday." My students and I, down the years, have reached a working compromise. It is symbolized in a hyphen which unites Good Friday and Easter Sunday thus: Crucifixion-Resurrection. But Resurrection is (has?) the last word!

G. K. Chesterton, in his poetic prose, has told us about the content and intent of this birthday of the faith: "On the third day the friends of Christ coming at daybreak to the place found the grave empty and the stone rolled away. In varying ways they realized the new wonder; but even they hardly realized that the world had died in the night. What they were looking at was the first day of a new creation, with a new heaven and a new earth; and in a semblance of the gardener God walked again in the garden, in the cool not of the evening but the dawn" (*The Everlasting Man*).

Every Sunday is a little Easter. We worship on the first day of the week. It is the Lord's Day. Once a year, with special music and with a joy greater even than that of Christmas, we celebrate the natal day of our faith.

What is the third focus? It is "The Birthday of the Church" celebrated at Pentecost, renamed Whit(e) Sunday, fifty days after Easter. It, too, is a festal occasion, remembering the descent of the Holy Spirit upon the apostles and the establishment of the church.

There are immediate, and valid, objections to this statement! Do you mean that the Holy Spirit was nonexistent or, at least, non-operative until Acts 2? Do you mean that the church was nonexistent or, at least, not officially recognized until the first Pentecost following the first Easter? No. The Holy Spirit is operative in the Old Testament; check any good concordance. The church, as the community which recognizes Jesus as Lord, is surely found before the Ascension, e.g., John 20:26-28. Some of you may even argue, and not without some truth, that the church is more than foreshadowed in the Old Testament, e.g., the Doctrine of the Remnant. But, psychologically, if not spiritually, it is useful to have one given day each year to remember a daily fact. Therefore, at Pentecost, the church celebrates its birthday, with gratitude, in memory and in hope. By the way, this annual event can be a weekly remembrance if one of the hymns sung at public worship be a hymn to the Holy Spirit.

"But," you say, "granting—for the sake of argument—that you have

made your point, you have focused on but three Sundays. What do we do on the other forty-nine or fifty?" We make ready for each birthday; and we seek to understand the thoughts and actions which should follow from our willing acceptance of each birthday. We prepare for the birthday of our Lord in the Advent season, and we seek to know the meaning of the Incarnation in the Epiphany season (four to nine Sundays) which follow Christmas-tide. We prepare for the birthday of our faith in the six Sundays of Lent. But do we remember, and make use of, the six Sundays in Eastertide to grasp the various meanings of the Resurrection? We may not have much time to prepare for Pentecost, but there are at least twenty-five Sundays after Pentecost for us to look at the meaning of the church: holy, catholic (ecumenical), militant, triumphant. I am glad that the Methodists name some of these Sundays, thirteen or fourteen of them, "Kingdomtide."

So you see that these three birthdays may give us three centers of interest around which our homiletical and our liturgical thinking may swirl all year long. Wouldn't you be glad to worship in a church which consciously made its centers of interest: the Lord, the Faith, the church? It offers unity with diversity and continuity with freedom.

END

Window placard in a New York pet shop: Lonely kitten desires position with little girl—will do light mousework.—*The Kablegram*.

Valley Forge General Hospital— Phoenixville, Pennsylvania

VALLEY Forge General Hospital, Phoenixville, Pennsylvania, was dedicated on Washington's Birthday, 1943, as one of the sixty-five general-type hospitals in the Army Medical Service during World War II. It was (and still is) the only Army general hospital carrying the name of a place rather than a person of military or military-medical stature.

The installation is one of eight operated by the Army Surgeon General and consists of 107 buildings on 182 acres in the area known as "Washington's Encampment" in 1777-1778. It was originally built at a cost of more than \$10,000,000. Colonel Kenneth D. Orr is the present commander.

During World War II, the hos-

Valley Forge General Hospital, Phoenixville, Pa.



pital gained a worldwide reputation for plastic and eye surgery, and rehabilitation of the war-blinded. Later it became a research center in development of the acrylic artificial eye, and on infectious hepatitis. Since 1952, it has specialized in diseases of the chest and neuropsychiatric disorders.

A pilot program began in 1949 to investigate and report organizational structure, and test and implement new professional and administrative procedures. Techniques were later adopted by other Army hospitals; some have proved helpful to civilian hospitals, also.

A medical library of 5,000 volumes and 150 professional journals provides comprehensive knowledge for the staff. Other facilities include a theater, well-equipped gymnasium, indoor swimming pool, tennis courts, nine-hole golf course, two artificial lakes for fishing, handball courts, picnic area, garden plots, softball and baseball diamonds, recreation hall, "ham" radio station, and photo hobby shop.

It is part of an Army Post supporting satellite units in the Philadelphia area. About 1,200 personnel—military and civilian—are required to adequately staff the hospital.

Spiritual guidance is given to Post personnel of the three major faiths by three chaplains—two Protestant, and one Catholic. END



Chapel at Valley Forge General Hospital.



Valley Forge General Hospital chaplains. L-R: Chaplain (Col) Harry F. Coder, Protestant; Chaplain (Capt) Calvin E. Fernlund, Protestant; Chaplain (Capt) James G. Zaumeyer, Catholic.



Team of patients supervised by American Red Cross recreation specialist make Christmas decorations.



Divine Detours

The Scripture Lesson: Matthew 2:13-23

Text: . . . *flee into Egypt, and be thou there until I bring thee word . . .*
(Mt. 2:13 KJV).

I

THE longest way around is not always the sweetest way home. In spite of the old adage there are lots of times when we want to get to where we are going by the most direct route.

The longest way around is the sweetest way home, only if we are not interested in getting home—only if we have someone along who makes the long trip sweet! Jet planes, expressways and many other expressions of modern life indicate that usually, however, we want to slice through all our surroundings and get there quickly.

We become so intent on reaching our destination that an unexpected detour, or a delay because of low ceiling, sends our already taut nervous system into near collapse. Nothing comes nearer spoiling a trip than a sign which announces a detour.

II

LIKE IT OR NOT, HOWEVER, LIFE OFTEN THROWS A DETOUR INTO OUR WAY. Men in military service hardly need an illustration of this truth. For so many men of this generation military service has been a disruption of the normal flow of life. High school and college days were shadowed by the inevitable "obligation." Marriage has to be postponed or set into the unnaturalness of military life. Men who are in, talk and plan toward the day when they will be out. The whole period so often seems to be an interruption—a detour.

Whether it is or not, it is not the only nor the last time life will force us out of the way we would like to choose for ourselves. Think a few minutes of the persons you have known whose lives have taken a sudden, unexpected turn in a new direc-

tion because something from outside them forces itself on them. There are persons born with physical handicaps—a birthmark on the face, a wilted arm, a stutter. All through life such a person must accommodate his living to this fact. He has to go around it somehow. Or think of the changes in plans young people have to make. The college the student applies to won't accept him because it is full. The boy who wants to be a doctor finds he can't get into medical school. What does he do? Become a veterinarian, or a chiropractor? The girl who wants to be a mother finds herself year after year a secretary with no marriage offers.

All our lives sooner or later are touched by sickness, death and sometimes tragedy. Men hate being sick, because we can't keep appointments. Day after day must go by while our lives stand still in a strange routine of being waited on. A car skids on a wet pavement and an only son is killed—no one left to take over the family business to which the father has given his life. Detours, detours—what's a man to do when the road to the accomplishment of his dreams is blocked?

THE GOOD NEWS IS THAT CHRISTMAS WAS A DIVINE DETOUR. So much of what happened in connection with the birth of Jesus was unplanned. The pregnancy of Mary was an embarrassment to Joseph because of its irregularity. They were engaged—not yet married. We have a later theological

explanation of what happened. Joseph didn't. He was confronted by something he hadn't bargained for.

The trip to Bethlehem was an intrusion on the routine of life. This order from the government made it necessary to travel—no asking if it were convenient. They had to go to Bethlehem, then—Mary's condition notwithstanding. How often in our time has a young military couple got orders within days of the birth of a child! The difficulty getting a room in an inn was another roadblock to normal living. The performance of the work of the shepherds was interrupted by the angels. The wise men from the East traveled not as they planned, but as they were led by, of all things, a star.

Our scripture lesson tells of an even more serious detour which the Holy Family was called on to make after all these abnormal experiences. After the Holy Baby was born, after those who came to see and to worship had departed, then the father, Joseph, received an order to "flee into Egypt." Look at a map, if your memory fails you. Egypt is the opposite direction from home. It's a long distance. There are no relatives nor friends there. To go to Egypt is to go the longest way around to get home. And for how long? "Until I bring thee word." This turned out to be not just a few days, but years. Jesus began his life on earth by being taken on a long detour.

THE BEST PART OF THE GOOD NEWS OF CHRISTMAS IS THAT THE JOURNEY FROM

HEAVEN TO EARTH IS THE *SAVING* DIVINE DETOUR. The longest detour Jesus made was not from Bethlehem to Egypt to Nazareth. His longest detour was from heaven to earth to heaven.

The Incarnation of God in Christ is the saving Divine Detour. It is not measured in miles. It is the incredible distance from the divine nature to the human nature. As Paul says of Christ Jesus, "Who being in the form of God . . . made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death . . . wherefore God also hath highly exalted him . . ." (Phil. 2:6-9).

God's plans, too, were disrupted. The story in the early chapters of Genesis tells us of God's divine purpose with man. This purpose was thwarted by man's sin and rebellion. The space between the Garden of Eden and the coming of Christ is where God faced the necessity of a change in his plans. He "went around" by a new route to the accomplishment of his purposes in the Incarnation.

The death of Christ also represents a detour which completes the trip. The sin of man sought to upset God's plans, but out of it God brought the resurrection of Jesus. Every time we throw death into God's pathway, he steps around it into new life! God will not be hemmed up. He breaks out into new

and startling ways of getting his will done.

III

This, then, is our hope of joy. It is why both Christmas and Easter are celebrated with bursts of song.

Our generation thinks it wants a placid life of no interruption. We think we would like all of life to be smooth and undisturbed. The hard realities deny this wistfulness.

Then, the God who is ours in Christ brings joy out of all our disruptions. God himself knows how to make a detour, and how to make out of it a way of salvation.

If we will now, by choice, go out of our way to meet Him, we will learn this too. For Christmas to be meaningful we must interrupt our normal living for a few days and weeks. December is not like any other month of the year. Streets, stores and homes are decorated in a way that is surely unusual—a tree in the house, a Santa Claus in the window. We surrender large blocks of time from normal business to the mores of Christmas activity. We travel unreasonable distances to be with a few people or to arrive at a certain place on time.

The stark unnaturalness of it ought to cause us to be willing to make new spiritual pilgrimages. Now that for awhile we have been jarred out of the routine let us be open to unusual lessons about the new life of the inner spirit.

If we manage in it all to make the trip to Bethlehem, and meet there

this One who has come out of the eternities into our time, we can go from this place and from this time into the future, knowing that there

will be no more defeat in detours. The daily presence of Christ in our lives will make "the crooked places straight." **END**

AT YOUR SERVICE

Two Christmas Books. **Christmas, An American Annual of Christmas Literature and Art, Vol. 32.** Edited by Randolph E. Haugan. Published by Augsburg Publishing House, 426 S. Fifth St., Minneapolis, Minn. Gift edition in envelope \$1.50. An old standby. Contains stories, art pictures, interpretations, poems, articles and music.

Stories of Christ and Christmas. An Anthology of Christmas Stories. Edited by Edward Wagenknecht. Published by David McKay Co., 119 W. 40th St., New York 18, N.Y. \$6.95.

Bookmarks for the **Worldwide Bible Reading Program** sponsored by the American Bible Society are available through the Society at 450 Park Ave., New York 22, N.Y. Bible reading suggestions are made from Thanksgiving to Christmas. Also available are booklets of pocket size containing the Christmas story. Single copies available free.

The American Bible Society also has begun a new series of Scripture publications designed to attract those who have not previously been interested in the Bible. Dramatically illustrated with pictures of life in the modern city, the first volume is called, **One Way for Modern Man**, and contains the Gospel of John, in the contemporary language of the J. B. Phillips translation. Cost: 15 cents each.

Face to Face is the title of a color filmstrip and recording which presents an analysis of modern young adult life and the search for meaning in our contemporary culture. It is produced by the Division of the Local Church of the General Board of Education of The Methodist Church. Complete package: filmstrip, record, guide, and script: \$10. Write Audio-Visual Center, P.O. Box 871, Nashville 2, Tenn.

Write the Vision is the title of an attractive 128-page book on the essentials of good writing. The how-to-do-it manual grew out of a writer's workshop conducted by Marion Van Horne when sixty-seven writers and editors from thirty-two countries came together at Green Lake, Wis. Help is given on writing news releases, magazine articles, stories; writing for children and youth; planning writers' workshops. Cost \$2.50. Write Lit-Lit, Room 670, 475 Riverside Dr., New York 27, N.Y.

By Robert L. Slimp

Old Ironsides Division Sponsors Religious Retreats

IT'S a nice thing to have in the Army," said PFC Charles V. Parker, one of the 4,235 officers and men of the First Armored (Old Ironsides) Division, who attended one of the thirty-eight one-day religious retreats during Lent, 1963, at Fort Hood, Texas.

Retreats were held on battalion level with separate retreats for Protestants and Catholics. A one-day Jewish retreat for all Old Ironsides' men of the Jewish faith was con-

ducted by the Post Jewish Chaplain (Capt) Howard L. Rabinowitz on April 3.

The idea began with Division Chaplain (Lt Col) Alexander J. Turner, and Assistant Division Chaplain (Lt Col) Orville A. Lorenz during a break in the training program in September, 1962. That long, hot summer had been spent by the First Armored Division in the Fort Hood reservation undergoing rigorous training. Major General Ralph

Chaplain leading one of the discussion groups at Religious Retreat.





Major General Ralph E. Haines, Jr. preached on "Marks of a Christian Soldier" during Lenten season at Protestant chapel services.

E. Haines, Jr., Division Commander, gave his wholehearted approval. The retreats held during that period were

a huge success, and similar retreats were planned for the future.

The Old Ironsides Division has earned the title of "the Division in a hurry," because they were airlifted to Fort Stewart, Georgia, during the Cuban crisis, and later participated in landing maneuvers in Florida. Just before Christmas they returned to Fort Hood.

Planning began in January, headed by committee chairman Chaplain (Lt Col) Orville A. Lorenz and assisted by Chaplain (Maj) Joseph F. Sheehan. A special publicity committee consisted of Chaplain Sheehan and Chaplain (Capt) Robert L. Slimp. Retreat theme was: "A Firm Foundation—God." Protestant and Catholic retreats for each unit were held on the same day.

A kickoff dinner was held at the NCO Club with six hundred officers and men attending. General Haines,

Roman Catholic congregation observed Good Friday during Religious Retreat.





Chaplain enjoyed coffee break with some of the men during Religious Retreat.

the guest speaker, cited the need for spiritual enrichment. He also spoke on the "Marks of a Christian Soldier" at each of the Division's six Sunday morning Protestant worship services during Lent. The series of retreats began on March 4. The day started at eight o'clock in the morning and lasted until four thirty with coffee and refreshment breaks during the day.

Such subjects as "What Is God?", "What Is Man?" and "What Is Faith?" were used in class discussion at the Protestant retreats. Two movies were shown: *What Is a Christian?* and *Souls in Conflict*. The Roman Catholic program was mass-centered proclaiming "For Christ We Are Ambassadors." A deepening spiritual life should result in greater apostleship, the men were told. The Jewish military men in discussion groups took "A New Look

at Ourselves and Judaism," gaining new insights into their heritage.

Such a widespread religious program had not been attempted in the Army before. Both chaplains and men regard the results highly and hope they will become a part of the Lenten tradition in the Division.

END

PHOTO CREDITS: Pages 8-12, The Citadel; pages 14-15, 39, U.S. Navy; pages 20-21, Valley Forge General Hospital; pages 26-28, U.S. Army, pages 30-31, Library of Congress; pages 56, Biltmore Terrace Hotel, Church World Service; pages 49-57, U.S. Army, U.S. Air Force, U.S. Navy.

THE INNER SPARK

When we keep our spirits glowing
With resiliency and bounce,
Outward forces can't disturb us.
It's the inner spark that counts.

—Mary Hamlett Goodman

Death at Malolo

Part II of a two-part story of the Old Navy based upon the journals of Chaplain Jared Leigh Elliott, Joseph Clark, and Titian Peale in the Manuscript Division of the Library of Congress and upon Captain Charles Wilkes United States Exploring Expedition, published in 1844. The format used by the author is fictional autobiography, as you will see, although the story is based entirely upon an authentic historical account. Part I was in the October CHAPLAIN.

TIME will not permit me to tell all that took place during the years of our long voyage: of our departure from Rio de Janeiro on a Sabbath morning when an adverse tide brought about our collision with a slaver schooner, causing a British man-of-war to put over a boat in the midst of their divine service, and inspiring me to conclude in my journal that "attempts to gain time by unnecessary work on the Sabbath are frequently defeated by some detention or accident"; of the tragic loss of the *Sea Gull* with all hands in the vicinity of Cape Horn; of Captain Wilkes's outspoken anger when he discovered that his officers were not obeying his command to collect seashells for the Expedition,

which resulted in such an ingathering of strange creatures of the deep, stored by some unhappy chance near the Captain's cabin, that another order quickly followed that "no specimens of coral, live shells or anything else that might produce a bad smell were to be taken below the spar deck or into any of the rooms until they had been approved by the officer of the deck."

Nor can I tell at this time of the duel fought by two of our midshipmen at Callao; of the Protestant burial ground on the Island of San Lorenzo where I saw the grave board of William Edwards, a Marine who died on board H.R.M. Ship *Harrier* on November 29, 1837, age 26, about whom had been written:

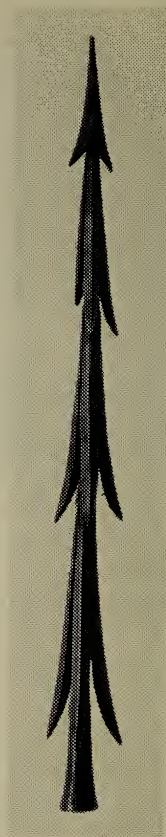
I'm here at rest from busy scenes,
I once belonged to the Royal Marines.
I'm now confined within these borders
Remaining here for further orders;

of the death at the hands of natives of the Reverend John Williams, the English pioneer missionary who had come out to Tahiti in 1817; of Tongataboo Harbor where mosquitoes drove us from our quarters on the gun and berth decks to seek shelter under the hammock cloths and in the tops; of Honolulu Harbor where Marines Ward and Riley and Seaman Sweeney were flogged through the fleet and the latter was publicly disgraced by having the collar and buttons cut from his clothing, towed ashore stern first in a rowboat and dismissed from the service.

We left Sydney, Australia, the day after Christmas, 1839, for the Antarctic. Good weather prevailed and all hands were busy calking openings, covering seams with tarred canvas, building rough casings of boards around hatches and furnishing doors with weights and pulleys so that they could not be left open. Two stoves were set up on the gun deck by the main hatch and fore hatch, and orders were given to keep the fire going all night in the galley range. As the cold increased Captain Wilkes had the crew mustered at divisions three times a day for inspection of their clothing. A pint of hot coffee was served each man when the midwatch was relieved, and warm toddy was occa-

sionally furnished the night watches.

As we penetrated deeper into the high latitudes we experienced continuous daylight. In the afternoon of January 10 we passed our first iceberg, which caused a lot of excitement. It was about three miles in circumference and stood about two hundred feet out of water. The noise of waves beating against its corrugated sides sounded like thunder. A



27 1/2-inch wooden spearhead from Fiji Islands, part of Wilkes Collection, Catalog No. 4700.

number of penguins were perched upon it. The sea became an olive green color and the ice increased.

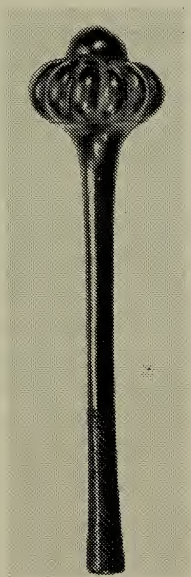
On the morning of January 16 I came on deck just as a brisk gale struck the ship. Orders were shouted to take in the topgallant sails and haul up the courses. While the men were aloft furling the topgallants, one of them, who was standing on the foretop gallant yard, suddenly called down to the Master's Mate of the forecastle, "Land ho!"

The officer of the deck immediately notified Captain Wilkes who came forward with his spyglass, but a heavy mist rolled in which made further observation impossible. Upon his return to the deck the top-

man said he had distinctly seen the loom of land against the horizon. As the days passed an impenetrable barrier of ice stood between us and the land that had been glimpsed. Finally on January 23, after passing around a large group of icebergs, we found open space to the southward into which we steered, the land clearing appearing to the eastward and westward. Close packed ice, however, cut off our approach to the high land which had never before been seen by man and which we knew now was not a group of small islands but a new continent discovered. Captain Wilkes named this indentation Disappointment Bay.

Running along the ice barrier with the new continent sometimes clearly in view, at other times hidden, strong gales of wind, sleet, and snow often made our progress very hazardous. It was necessary to keep the ship under rapid way to enable her to steer and work quickly in order to avoid striking the ever present ice. Ice would be reported by the lookout as ahead, and before the helmsman could get the word it would be reported on the weather bow or abeam. One night in a storm we passed between towering ice islands, a passage so narrow and so deep that it suddenly cut off all noise of the wind and brought an awful silence which at last was broken by the welcome whistling of the gale as we safely emerged from a channel we would not have dared to take in daylight.

Came the report of the assistant



16-inch wooden war club from Fiji Islands, part of Wilkes Collection, Catalog No. 3099.

surgeon's urging Captain Wilkes to turn back to a warmer climate because of an increasing sick list. Dr. Gilchrist, the ship's surgeon, had been relieved of duty having incurred the Captain's displeasure, a not uncommon occurrence. Dr. Gilchrist was immediately restored to duty and his opinion asked, which proved to be the same as his colleagues. Advice from all the ward-room officers was also sought and the majority of them favored turning back. But Captain Wilkes held to his course and the sick list, instead of becoming worse, became better. We now had the newly discovered continent in full view and were able to send a landing party on an iceberg, a few miles from the mainland. At divine service on February 3 I took as my text, "The sea is His and He made it, and His hands prepared the dry land."

Upon our return to Sydney we found that land had been seen on January 16 from the *Peacock* and *Porpoise*, the first day that we had seen it, and Captain Wilkes set this as the date of the discovery of the Antarctic Continent.

Before visiting the Sandwich Islands and the Northwest coast of North America, we spent many months during the summer of 1840 among the Fiji Islands. My duties as chaplain required me to remain on board the *Vincennes* where I would be available to the largest number of men. When small surveying parties were sent out, I did not join them. Thus I was not present when

disaster overtook us in these regions although I have had many detailed firsthand accounts of what happened from the survivors.

Malolo is a small star-shaped island of volcanic origin about ten miles west of Viti Levu, the largest of the group. Like other islands in these latitudes it was completely encircled by a coral reef. The Melanesians who inhabited this particular group were cannibals, and Captain Bligh found them hostile fifty years before when he approached them in the launch of the *Bounty*. While anchored off the village of Fokasinga in Notoa Bay in this region, several canoes of natives came off to us bringing a skull and bones of three men they had recently killed. If any doubt of their being cannibals existed in the minds of any of us, it was painfully removed by what we saw that day. "Verily, the dark places of the earth are full of the habitation of cruelty."

About two weeks later our boats were engaged in making surveys of these islands. The first cutter of the *Vincennes*, commanded by Lieutenant Alden and Midshipman Wilkes Henry, and the *Leopard*, a cutter commanded by Lieutenant Underwood, had been ordered to rendezvous with the *Porpoise* on the western side of the island of Malolo. The two cutters were anchored in the strait between Malolo and Little Malolo. Anxious to find out if the *Porpoise* had arrived, Lieutenant Alden sent Lieutenant Underwood ashore with direc-

tions to climb a small hill to see if the brig had come to her anchorage. Accompanied by an armed Marine, the pair were seen cutting their way through a thick hedge of mangroves until they disappeared into the undergrowth. Watching them from his boat Lieutenant Alden noticed many natives collecting on a point of land nearby, and he immediately hoisted an emergency signal for them to return at once. After some time had passed, the pair were seen on the beach in conversation with the natives. Then with one of the savages in tow, they got into the canoe and came out to the cutter.

Lieutenant Underwood reported having climbed to the top of the hill where he had a clear view of the sea on the other side, but there was no sign of the *Porpoise*. They had followed a well-used trail and, just before reaching the top, had suddenly come upon a native whose arms were filled with war clubs. Startled, he had dropped his weapons and would have escaped had they not threatened to shoot him. On their return to the beach they had found the other savages so disturbed by his capture that it was presumed he was a royal personage, and they had brought him off to the boats to be held as a hostage.

The next morning it was decided to trade with the Fijians in the hope of obtaining pigs and yams but before contact was made with them Lieutenant Emmons arrived in the first cutter of the *Peacock*. One of the natives waded out from

the shore and invited them to his village, where he said the Chief had four pigs he wished to give them. Lieutenant Underwood volunteered to go to the village and get them. Because of the lowness of the tide his boat was unable to pass over the reef, and when the natives on shore saw the situation they came out and dragged the boat over. Seven rifles had been returned to the *Vincennes* to lighten the craft and only three were left on board. Captain Wilkes later expressed the opinion that these "helpful" natives had observed the lack of firearms and had taken advantage of it.

The village consisted of two small thatched huts built in a clearing near the water's edge. Lieutenant Underwood found two small pigs tied to a tree but, when he tried to bargain for them, he was told that nothing could be done until the Chief returned from fishing on the outer reef. The Chief was sent for but upon his return stubbornly refused to give up the pigs except for a musket, powder, and ball. He was an old man who suffered from some kind of eye disease and he wore a dirty white hat which he kept pulled down over his eyes to protect them from the glare of the sun. Such a trade was, of course, refused.

Lieutenant Alden who was watching the proceedings from his boat became uneasy about the increasing number of natives around the *Leopard* and decided to join them. But his boat would not pass over the

reef, and he was delayed for some time until the tide rose sufficiently to give it floatage. When he finally came alongside of the *Leopard*, he found that the hostage had been left there and he took him on board his cutter for safer keeping. He was informed that besides Lieutenant Underwood, who was armed with a brace of pistols, the shore party included the following men: Marine Corporal Joseph Clark, with a musket and sheath knife; John Dunnock, topsail captain, with musket; John McKeen, ship's cook, with musket; William Lester, seaman, carrying the trade box, unarmed; John Sac, the New Zealand interpreter, unarmed; and Ordinary Seamen Jerome Davis and Robert Furman, both unarmed.

Robert Furman returned to report that the natives had refused to trade except for a musket. Lieutenant Alden became angry when he was told this, and sent the messenger back with orders not to do this under any circumstances. He was ordered to tell Lieutenant Underwood that the ships were not far distant; that he had already been ashore too long for safety and to return to his boat at once.

At his own request Midshipman Henry was granted permission to go ashore in the canoe and bring off Lieutenant Underwood. Meanwhile, a native canoe had quietly come alongside of Lieutenant Alden's cutter, and the hostage had made a sudden leap as if to escape. He was grabbed roughly by the Lieutenant

and told to sit down and shut up.

Lieutenant Emmons also brought his boat alongside. He had been uneasy about the increasing number of natives who were swarming out of the jungle. Jerome Davis came splashing out to the boats with the news that all that was needed to complete the trading was another hatchet. He was given this with the message for the shore party to return at once. Lieutenant Alden began to tell Lieutenant Emmons of the hostage's escape attempt when, suddenly as if he understood their conversation, the prisoner leaped over the side into the shallow water and started racing for the shore, glancing back over his shoulder as he ran to dodge the flash of a musket.

"Stop him! Stop him!" the cry sprang simultaneously from many lips. Lieutenant Alden snatched up a musket from the bottom of the cutter, took aim over the fleeing savage's head and fired, but there was only a flash in the pan. The fugitive slackened his pace for a moment but, not hearing any report from the firearm, plunged on toward the shore. Midshipman Clark who was in the *Peacock's* cutter drew bead on the fugitive.

"Fire! Fire over his head!" shouted Lieutenant Alden.

The deafening report of the musket shattered the stillness of the bay. According to John Sac, the only witness who understood the native language, when the old chief, with whom they were dealing, heard the

burst of the musket, he quickly pulled his hat from his eyes, saw the fleeing hostage, and cried out, "My son! My son! They have killed my son." Hurling the hatchet he had been examining to the ground, he uttered a blood curdling war cry, "Turanga! Turanga! Turanga!"

Immediately, pandemonium broke loose. Two of the natives grabbed Corporal Clark's musket in an attempt to wrest it from him.

"Shall I fight them, sir, or give it up?" he asked Lieutenant Underwood, not realizing that this was a general attack on the landing party.

"Fight them," cried the Lieutenant.

Clark drew his knife and stabbed one of his assailants as the Lieutenant knocked the other senseless with the butt of his pistol.

"Keep together! Make for the boats," shouted Lieutenant Underwood. When he saw Midshipman Henry with his pistol drawn, he added, "Keep them off with your pistol."

Things happened fast. John Dunnock shot and killed a native who was about to hurl a spear at close range. Midshipman Henry received a blow from a war club and shot down his antagonist with his pistol but, before he could turn to cover the retreat of his shipmates, one of the savages struck him with a short war club which sent him spinning to fall unconscious into the shallow water. Instantly they were upon him, tearing his clothes, and mutilat-

ing his body with their clubs and spears.

It was every man for himself. Lieutenant Underwood was felled by a war club. Marine Corporal Clark was severely wounded in the mouth by a spear which he told me came with the speed of a bolt of lightning. He had seen the hurler with it poised ready to throw and he mistakenly had thought that he could ward it off with his musket. Stunned by its force he had fallen prey to the clubs of the warriors, and had been knocked down in the water which had made his musket useless. He had continued fighting with his knife until he lost consciousness from his wounds.

As soon as the officers and men in the cutters saw what was taking place, they came in as close to the shore as possible. Their crews leaped into the water and fired on the natives who withdrew into the dense undergrowth with their dead and wounded. Many of our men would have pursued them into the jungle had not their officers restrained them. With the cessation of hostilities there came a silence which was broken only by the shrill cries of parakeets and the chattering of monkeys mixed with the moans of the wounded. It was first thought that Midshipman Henry was alive, but after examination this hope was abandoned. His body and that of Lieutenant Underwood were carried to the boats. Corporal Clark was taken on board the *Leopard* more dead than alive. He was bleeding

profusely from the mouth and little hope was held for his recovery.

All three boats hauled off quickly and filled away to join the schooner. During these tragic events Captain Wilkes was ashore on a small island about ten miles away, making observations with Passed Midshipman Eld. They had completed their day's work when the Midshipman, who was sweeping the horizon with the long glass in search of the vessels of the Squadron, suddenly cried out, "Captain Wilkes! Look! Their colors are at half-mast!"

The Captain hurriedly took the glass from the trembling hands of the young man and focused it to his eyes. He saw the three cutters racing down wind toward the schooner, which had weighed anchor and was tacking toward them.

"Good God!" he cried, more as a prayer than as an oath. "Their colors are not only at half-mast but are upside down! Mr. Eld, strike the tent! Something terrible has happened!"

It was not long before the transit and tent were stowed and the gig pulled rapidly toward the place where the schooner and cutters would meet. Arriving on board the schooner, Captain Wilkes waited impatiently for the cutters to come within hail. The *Peacock's* cutter was first and Captain Wilkes hailed Lieutenant Emmons with the query, "What has happened?"

"Underwood and Henry murdered by the natives, sir. Others seriously injured," had come the answer

across the diminishing stretch of water. Lieutenant Emmons had dreaded this moment and he had decided it was kinder not to try to soften the blow.

Captain Wilkes uttered an incoherent cry; sprang toward the bodies in the bottom of the cutter; recognized the body of his nephew and fainted. He was carried into the cabin of the schooner where brandy was poured between his lips. In about fifteen minutes he regained consciousness and went on deck but, when he saw the canvas covered bodies, fell into another swoon which lasted ten minutes. His grief was pitiable. He moaned lamentably and refused to be comforted.

Lieutenants Alden and Emmons were ordered to the schooner's cabin where they gave the Captain a complete account of the affair. After having heard their story, Captain Wilkes concluded that the attack had been unprovoked although he upbraided Lieutenant Alden for having permitted the hostage to escape. He also deeply regretted the lack of muskets in Lieutenant Underwood's cutter and the permission given to the savages to draw it over the reef. At the conclusion of the conference he promised not to let this outrage go unpunished, stating that such punishment should not simply be vindictive, but should be a lesson to the inhabitants of the island. He said that although the Expedition had been organized for peaceful purposes, his sailing orders authorized him to use his own judg-

ment when placed in situations "that could not be anticipated."

Due to the distance of the *Vincennes* from these events, it was not possible for me to take part in the burial of the two officers. The next morning Mr. Agate, the artist, and Dr. Fox went ashore on a deserted atoll about ten miles from Malolo and selected a burial site in a thick clump of ficus trees where a large grave was dug in the white sand.

The two bodies, wrapped in flags, were placed in the Captains' gig and, accompanied by him, rowed to the little island where twenty sailors wearing white uniforms acted as a guard of honor. Mr. Agate read the burial service after which three volleys were fired. Captain Wilkes then announced that he had named the islands in this region the Underwood group and the little island on which they stood was to be called Henry Island. Every effort was made to cover up all traces of the grave. Leaves were scattered over footprints and marks of their presence were left only on the opposite side of the island.

About a fortnight later when all of the vessels were together, I conducted a memorial service on the quarterdeck of the *Vincennes* which was crowded with details of officers and men from each ship. As I took my place beside the capstan, a melancholy hush settled like a pall over the assembly. I began my discourse with the following words from the Book of Proverbs and the Epistle of St. James:

Boast not thyself of tomorrow, for thou knowest not what a day may bring forth. It is even as a vapour that appeareth for a little time and then vanisheth away.

My purpose was to show all hands the shortness and uncertainty of our lives. I told them that our two comrades had not known what the day would bring forth when the sun rose over Malolo. I then gave eulogies of both officers, an extract of which was printed in the November 7, 1840 issue of *The Polynesian*.

After leaving these islands in the Spring of 1841 we visited the northwest coast of America where the *Peacock* was lost on the bar at the mouth of the Columbia River. Fortunately, all hands were taken off before the ship foundered. I was detached from the Squadron at San Francisco, and made my way home.

When I left San Francisco, Corporal Clark had recovered from his wounds, and had finished cutting his initials on the short war club which had been picked up in the water near him. That is the reason why, when I unexpectedly saw this weapon in a glass case at the Smithsonian Institution, I abruptly left the company of my friends. It was a moment when I seemed to sail again down the steep arc of the world to discover a new continent and to hear again the deep boom of the surf on a lonely coral reef as it tolled the knell of shipmates I would never see again.

END

The Task of the Military Sunday School

CHRISTIAN education is a vital and a creative process, endeavoring to help persons at every age level to find life's best through Christ. This means helping individuals and groups to face actual situations in their world; it means helping them to make right decisions on the basis of Christian thought and values. The military Sunday school, whether on a large post or small, overseas or in the States, has a fourfold task to perform.

1. To Teach the Importance of Working Together, of Fellowship

The military Sunday school faces the difficult task of serving a transient population. Rotations come often, entire enrollments move on short notice and new teachers and pupils appear. In the military the Sunday school teacher has, therefore, the task of teaching not only a growing child, but a child who

moves often and must learn how to get along with strange boys and girls of his own age. The ball ground, the gymnasium, the theater are sought because they provide fellowship, social contacts with others of one's own age, background and experience.

If the youth of our military families do not receive training in Christian fellowship through the Sunday school, there will often be months, even years, when such opportunities will not be available.

This fellowship is natural to Sunday school classes for there the learning process is not on the basis of the individual but in groups. Learning through various methods of group dynamics may be utilized effectively.

Besides the Sunday school, dependents of military personnel will find fellowship in such activities as the Boy Scouts, the Girl Scouts and the Protestant Youth of the Chapel.



Two lay people who helped in the Sunday school program, U.S. Station, Guam. Mrs. William Williams is presented the outstanding laywomen's award by Lt William Walker, CHC, USN, for her work as secretary of the Sunday school. Captain Howard Hill, USMC, was presented a New English Bible for his work as Sunday school superintendent.

Through these organizations fellowship may be taught and practiced as growing persons play together, work together and worship together.

It has been my experience that youth come into our military chapels and too often see little to attract them because there is very little real fellowship evidenced on the part of chapel attendants, young and old. So young people leave the chapel and seek other places where they can find fellowship. If the chapel is to meet this basic need of youth it must provide adequate fellowship through recreation, study, work, play and worship in all departments and at all age levels.

To be sure, changes occur in life, new concepts are born in the growth

of intelligence and new ambitions come with these changes. The Sunday school, therefore, and its program should help persons change for the better. If the changes are for the bad, they may be due to the lack of good fellowship. On the other hand, if the changes are for the good, you'll find out, invariably, wholesome Christian fellowship had something to do with it. The Sunday school pupil is affected not only by those chapel members with whom he has close contact, but he is also influenced unconsciously by those whom he does not know. He meets and studies in a group, he becomes a contributing member of his group to the extent of his ability and to the degree of his talent. Each person can

do something and should be given the opportunity to show and use his talent.

2. To Train People for Service in the Chapel Program

One chapel where I have served had a fine Senior PYOC group and a live program. When the president of this group sat through her first chapel council meeting, of which she, as president of PYOC, was a member, she remarked: "I did not realize that the other business of the chapel could be so interesting."

This is the case of many of our people. They feel that, since the military Sunday school or the chapel program does not function as a church (civilian) group does, it is bound to be dull and uninteresting. Ask chapel goers to tell the functions of the chapel, and you'll be surprised how little is their knowledge of all this. Yet here at hand through the military Sunday school the chaplain has a magnificent opportunity to inform and enlist pupils for service in all phases of the chapel program.

Certainly, the children should be shown the importance of the offering. Encourage discussion of it in departments and in the Sunday school as a whole. Moreover, allow members of the classes to pass the plate and bring the money to the front.

The work of the officers of the Sunday school should be from time to time analyzed and explained in the older classes. Thus, when an announcement of a chapel council

meeting is made from the pulpit or in the bulletin, those concerned will have knowledge of what they are expected to do.

The purposes and activities of all organized groups which are a part of the chapel program should be studied and discussed in the Sunday school classes for out of them may come future leaders in the Protestant Women of the Chapel and Protestant Men of the Chapel. Furthermore, such a study will help develop an understanding of the total function of the military chapel program.

3. To Interpret the Bible and the Place of the Bible in the Individual Life

Through the Sunday school the Bible should be presented as an important book for every day of the week, not for Sunday only. The great social issues before us—the brotherhood of man, the ethic of living together in harmony, gambling, alcoholism, the world's hunger and other issues—should be frankly faced in Sunday school classes. The light the Bible throws on these issues needs to be discovered by our military people.

The young mind is a questing mind. As the Bible is studied in depth, questions will inevitably arise. These will relate to such items as community, temperance, sex, movies, dancing, observance of the Sabbath, treatment of the poor, the civil rights issue of the present and—not the least—where is God?

The teaching of Jesus, so im-

portant to community living, his emphasis on the importance of family life and his sayings on the dealings of man with man, all are vital and can be related to the community through the Sunday school and its work with the pupils on the various age levels.

4. To Relate the Chapel to the Community

On most military posts the community is the housing area. Generally the dwellers of the housing area are aware that there is a chapel in their midst, or one down near headquarters. Unfortunately, those same dwellers are often not aware of the fact that there is more to the chapel than an attractive building standing in a certain spot. The relation of the chapel to the post community should be more than just that of a building on a certain bit of ground. The post community must be made aware that the chapel building is not what counts, but the teachings, the ethical implications that come out of its

program—these are the important things.

Religion is more than a word. A chapel is more than a building. The chapel is as strong as the hearts of the people who worship within it. It works ethically and morally only so far as those hearts are willing to let it work; and the hearts of the people are willing only so far as they are able to go by the teachings received throughout the years in the church—for the church is the greatest teacher of all on the question of being a good Christian, citizen and neighbor.

What more important motive is needed than to teach in our military Sunday school the real meaning and purpose of the chapel program in the community? Surely the chapel is more than a place to go on Sunday for fear you might not, otherwise, be good enough to enter heaven. Is it not a place where the total life of each person is being shaped for all that is good in life now and life hereafter?

END

QUOTES

According to Rep. Richard Roudebush (R-Ind): "There is nothing so permanent in Washington—from taxes to buildings—as something labeled 'temporary.'"—Don Maclean. . . . The typical American doesn't really believe he is having a good time unless he is doing something he can't afford.—*Chicago Sun-Times*. . . . Kids aren't interested in putting their shoulders to the wheel these days. All they want to do is get their hands on it.—*Tyler Journal*. . . . One's home town is the place where people wonder how you ever got as far as you have.—*Wall Street Journal*. . . . Little Jimmie explaining his black eye: "I was hit by a guided muscle."—James Sherman in *Catholic Digest*. . . . Opportunity doesn't knock these days. It rings the telephone and asks a silly question.—*Grit*.

The Chaplain and the Religious Broadcast

ON a visit to the Far East to confer with a committee on Christian mass communications, I had a chance to interview chaplains on Okinawa concerning their radio and television programming. The chaplains here had an unusually favorable situation working for them. The best stations on the island were military. Because of the language barrier, very few of the native civilians understood the broadcasts. This narrowed the viewers and listeners down to mostly the enlisted personnel from America and their dependents. If anyone could know the target audience for a broadcast, the program directors at Okinawa should have had that information.

Yet the very nature of broadcasting makes an exact definition of the listener or viewer impossible. For in the thousands of potential listeners on the island, the audience is constantly shifting and changing. Those who are listening at any one

time will depend on dozens of variables. One viewer will tune in as another turns off his set. Some are married; some, unmarried. Some are homesick; others have become adjusted to their life abroad. Some are Protestants; others are of different faiths or none. Some are young; others, middle-aged. Some are women; some are mothers; others are men who have been in combat. Some are getting over a drunken headache; some are just putting one on. The reaction of each of these persons will be determined by many factors. That is what makes the task of trying to reach any audience with a Christian broadcast fascinatingly frustrating.

What, then, can the Christian broadcaster do?

The answer in a sentence is: Use good judgment. Here are the four problem areas where you need to use good judgment:

1. Recognize that though your po-

tential audience may be of all types, there is a good chance that the actual audience will be much more limited. Previous religious programs on the station have already driven away a large number of possible viewers. The casual individual looking for entertainment may have learned long ago that this particular program that you are on is not for him. The previous broadcasts by authoritarian, table-pounding preachers have acted like a huge sieve and removed vast segments from any chance of hearing or seeing you.

2. Somehow over the years people have changed. Your ideas on many things are different today than they were ten years ago. Why? A certain advertising agency, for example, got an account to promote a particular brand of prunes. They made an audience survey and found general and deep repugnance against prunes—prunes were wrinkled, and women didn't want to be identified with something that seemed to be old or wrinkled. The advertisers thereupon set out to show that prunes are really young and luscious and full-bodied. The appeal was definitely made to the youthful or the desire in all persons to be youthful. The result was that the supermarkets had to increase their orders of prunes by a large per cent.

3. If the broadcaster expects to keep his audience, he must appeal to the basic, elemental, human desires. No one who denies the evil in man can do anything for him. The counseling you do as a chaplain with

those in the service is significant only as you uncover these deepest needs. Every chaplain understands this. But sometimes when a speaker gets in front of the cameras or behind the mike, he forgets the simple methods he has found so effective. If he gets up on a soap box—or just as bad, if he gets up in a pulpit, figuratively—he will lose his empathy with his audience and will have no real influence upon those who hear him. If any one factor causes more failure than this disregard of the interests of the audience, I don't know what it is. If you doubt what I say, I dare you to ask yourself this question about the next religious broadcast you hear: "Suppose I had a choice of tuning in this religious program or a good crime program or a good ball game or just reading a good book, which would I choose?" If you can honestly say the religious program is more interesting than these competitors, you can stamp that broadcast as a success—at least for you.

4. If a broadcast is to be successful, then it must be planned to achieve definite results with definite persons who have definite needs and desires. The only way to produce such a program is to begin by thinking through a careful analysis of the purpose of the broadcast by answering the following questions:

What do I want to accomplish by this broadcast? To put it bluntly, if this program is a success, what will the audience do after seeing or hearing it? When you can answer

that question with a short, three- or four-word phrase, you have made a good start toward building an effective show. (This same analysis can be used for any sermon or article, as well as radio and television programs. For example, this article I am writing will be a success if you, the reader, decide to analyze your audience more carefully and fit your program to your audience more skillfully. You alone will know whether I have succeeded in my purpose as thus stated.)

What kind of an audience do I want to reach? What are their special characteristics? (In my case in writing this article, I am assuming my audience is chaplains in the U.S. military service who have a desire to serve the men and women with whom they work more effectively by using radio and television—more effectively, that is, than by speaking to empty pews or talking to the same converted saints Sunday after Sunday.)

What does my audience already know about this subject? is the third question. Obviously, there is no percentage in repeating old platitudes and there is likewise no profit in trying to teach calculus to children before they can add two plus two. (I'm not too sure about the answer to this question as it applies to you readers of this article, if there are any left. Some of you probably know much more than I about this subject. Others may have only begun to think on these things.)

What does my audience feel about what I want to say? Do they think that the phrase, "He's an old prune" is a compliment or a term of disrespect? (Again, I'm not sure of the answer to the question of how you readers feel about broadcasts. Some of you take pride in saying you never watch television or listen to radio. You think this sets you up on a high pedestal of intellectual superiority. Others frankly admit they like to watch the television wrestling and prize fights. Some of you have had pleasant experiences when you broadcast religious programs. Others may have not tried this method and don't feel at home in it. How do you feel? I'm not quite sure.)

What must I get over in my program? If I have ten ideas to cover, which is the one I'd settle for if I can have just one? (Let's say that in this article I, the author, have the following five ideas I'd like to present: It's a privilege to broadcast the Christian message. It's hard to broadcast religious teachings because we have such a complex and diverse audience. To be successful we must analyze the audience the best we can. We must adapt our message to the audience. But we must not compromise what we believe. Now, if I don't have room to give all these points the attention they deserve, which must I refuse to omit? What do you suggest? Well, this is a sample of the kind of selection you must make in a broadcast.)

What ideas does the audience have that you can build on? What mistaken notions must be eliminated if you are to be successful? (Illustration from this article: Would I be safe to build on the fact that you have all listened to radio and seen television? Would I be correct in assuming that some of you have what to me is the mistaken notion that the best religious programs consist of broadcasts from a chapel or a church service?)

What emotional attitudes in the audience can you build on? Which ones must you combat if you are going to win the audience to accept your position? (In the case of this article, I might assume that most of you will have a deep concern for the men and women for whom you are responsible. This is a positive emotional attitude. A negative emotional attitude might be either a feeling of lack of time to make the careful analysis suggested here because you are already too busy with too many responsibilities or a feeling of inadequacy that perhaps you don't know enough even to begin the analysis that is suggested. Isn't it obvious that if any of you finish the article with either of these feelings, my article will have failed to accomplish what I'm trying to do? Somehow I must dispel these negative emotions by showing that even a partial analysis is better than nothing and that any chaplain dealing daily with real persons and their real problems knows enough to get a picture of their needs and emo-

tional responses. Have I eliminated these negative emotions in your mind and persuaded you that you can make this analysis? If so, fine; I've proved my point. If not, I have at least proved to you by my failure how surely you will fail if you don't make such an analysis of your audience and actually meet their negative ideas and emotions.)

What first step can you suggest to each one in the audience that will get them started in the direction you want them to go? Norman Vincent Peale maintains that this question is a key to his success as a preacher. He always gives his audience some one thing that they can do now. (If I were to apply this principle to this article, what would you suggest as a first step? Here are some possibilities: Take your New Testament and read about Jesus weeping over Jerusalem. Can you look at the men and women around you and not have a similar desire to help them? If you want to help them, think of them as individuals, not just a blurred mass. Watch a TV religious show and with this article as a check list, see if you can find the answer the broadcaster gave to each of these questions. Have a committee of men and women discuss with you what answers they would give you for your next broadcast.)

With all this emphasis on careful preparation, isn't there a chance that you will begin to try to "manipulate" your audience? Well, you may try, but I doubt if you will

succeed. However, there is no need to worry about the ethics of the situation if you remember two things: (a) The purpose of all Christ's teaching is to enable the disciple to be an individual, a person. This means that your purpose is to help develop creative personalities. Notice that it's a contradiction of terms to say that creative personalities can be produced by the push-button method of manipulation into regimented, stereotyped conformity. So long as your goal is creative personality—creative from the inside, that is—you will not do anything that merely manipulates the audience to produce a mass reaction, like everyone ordering the same brand of soap. (b) Also, we must never forget that the Holy Spirit is still working in the lives of men and women in what will forever be beyond our understanding. This means that the most we can do will always depend on God to fulfill his purpose.

As religious leaders of vast numbers of men and women in the armed services, chaplains have probably been deeply hurt many times by the inadequacy of the local minister or the forgetfulness of the church back home or the unrealistic message presented by certain clergymen or pamphlets. The clumsy radio and television programs have received your criticism also, and rightly so. You know what your men and women need and all too often they have been turned away with a stone instead of life-giving bread.

Well, such a situation makes it all the more necessary that your broadcasts be effective by their relevance to the audience you want to serve.

However, many chaplains, like many ministers, do not have a chance to do TV broadcasts. In some ways the role of these preachers is more important than that of the TV personality. For on them depends much of the success of any effective television or radio ministry. Here are some of the things that are always done whenever a broadcast is a real success:

1. An audience has been secured. Commercial sponsors who know the value of an audience spend millions of dollars each year to buy space in newspapers to advertise their programs. Your publicity for a good religious program is just as necessary—even more so. And your commendation should not be just a general pat on the back. You will want to hear the program regularly so you will know whereof you speak. A subtle way to give a kind word is to refer to the program with approval in connection with some point in a devotional address.

2. The station or group broadcasting should be encouraged to keep up the good work! You can do this by letters and phone calls.

3. The broadcasts should be used in building your own programs. If you are using a panel in your group to discuss the relation of science and religion, this discussion will be much richer and deeper if the group

has seen a TV program like a recent "Frontiers of Faith" on NBC where this question was considered by outstanding churchmen. There are numerous religious topics on the air constantly which can be the foundation for a wide variety of programs in your special group.

4. The same plan can be used with secular entertainment programs. What is the dilemma of the leading character? What problem does he face. How will he solve it? How did he solve it? Is that a Christian solution? For example, a TV program was built around the dilemma of soldiers in North Africa. They

had captured a fifteen-year-old messenger. Should they torture him to make him reveal the terrorists who were killing scores of men, women and children? Which life was worth more? His or the victims of the bombs? What are the moral, the Christian issues here?

So television and radio are important to you as chaplains—whether you are behind the mike and in front of the cameras, or whether you are in front of the TV tube. In any case the secret of wise use begins with understanding your audience and getting their interest and attention. END

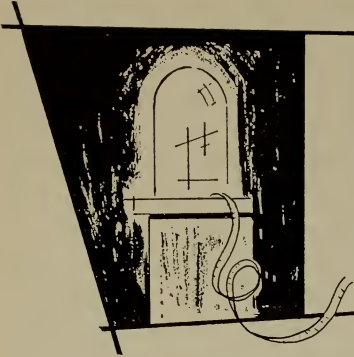
The Chaplains' Grail

I do not know the parish calm,
I do not serve the stable crowd;
My transient fellowmen I serve—
The passing ministry I'm allowed.

I do not see the selfsame group
Each Sunday morning, year by year;
The soldier now, the sailor gone;
The moving heart I must hold dear.

My pulpit is the heaving deck,
A quonset hut my temple forms;
A jeep's front end my altar holds,
Each heartbeat heeding wars alarms.

Yet "Here am I!" Here, too, I serve,
To keep faith strong as I am able—
Wherever the call, I seek and find
A feast of love at the Master's table.
—Paul K. McAfee



NEWS ROUNDUP

CHAPLAINS

LCDR Edgar A. Day, CHC, USN, has been transferred from the U.S. Naval Home in Philadelphia to USS *Amphion* (AR-13), c/o FPO New York, N.Y.

Retired **RADM Thornton Charles Miller**, CHC, USN, died July 19, 1963, in the Philadelphia Naval Hospital. He was District Chaplain at Pearl Harbor in 1941 and helped evacuate 5,000 families following the attack. He also served as an inspector for the Chaplains Corps in Washington after World War II. Our deepest sympathy to his wife, son, and daughter.

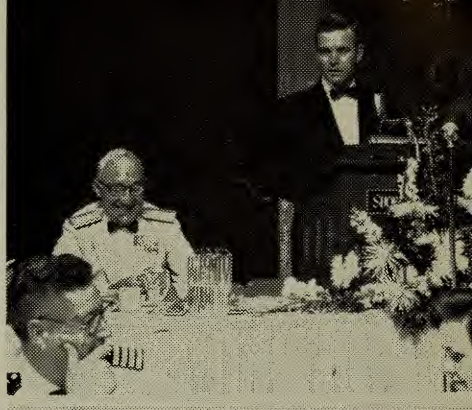
Speakers at the Ninth Annual Training Conference for Protestant Men of the Chapel conducted at General Walker Hotel, Berchtesgaden, Ger., in October were **Dr. Murdo Ewen Macdonald**, St. George's West Presbyterian Church, Edinburgh, Scotland, and **Mr. S. J. Patterson**, former director of United Church Men, now in Dallas, Tex.

Dr. William B. Walsh, president and founder of Project Hope, received

the Military Chaplains Award during the MCA Convention in Pasadena, Calif., for his friendship and mercy to millions through the world's first peacetime hospital ship, USS *Hope*. The Honorable **Brooks Hays**, Special Assistant to the President of the United States, was the banquet speaker. Chaplain (Maj Gen) **Patrick J. Ryan**, USA, Ret., was re-elected president of MCA. Next convention will be held at the Hotel Sherman, Chicago, Ill., May 5-7, 1964.

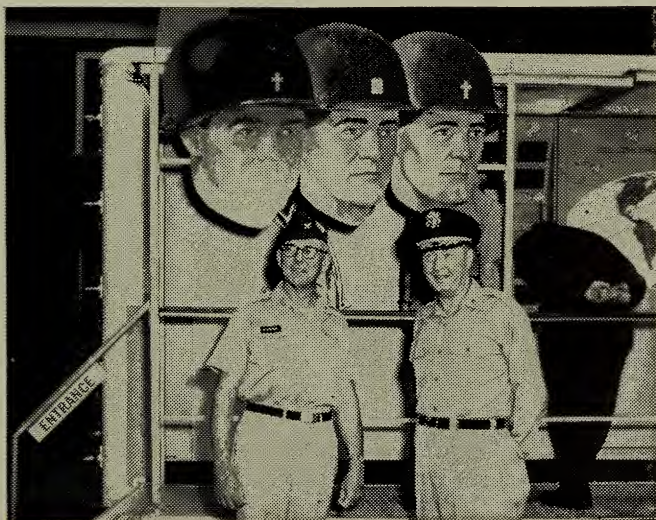
Our deepest sympathy to Chaplain (Lt Col) and Mrs. **Robert W. Williams** on the tragic and untimely death of their daughter, **Margaret**, at Bad Kreuznach, Ger., where she was a student while her father was stationed with the 8th Infantry Division. Chaplain Williams has been re-assigned to Fort Leonard Wood, Missouri.

We're happy to hear that Chaplain (Capt) **Charles Matthias** has recovered from his illness and is now with the 40th Artillery Brigade, Presidio, San Francisco, Calif.



Former Chief of Navy Chaplains (top left), RADM George A. Rosso, is shown with General David M. Shoup, Commandant of the Marine Corps, at the banquet for Chaplain Rosso before his June 30, 1963, retirement. Chaplain Rosso was presented a book of 34 parchment scrolls with signatures of 895 active duty Navy chaplains. Before and during dinner, the music was provided by the "Sea Chanters" of the U.S. Navy Band, and the string ensemble of the Marine Corps Band. There were about 200 military dignitaries, chaplains, church endorsing officials, and guests present. Top right: The Rev. A. Ray Appelquist, executive secretary of The General Commission on Chaplains, brings greetings to Chaplain Rosso.

Chaplain (Col) John F. Gaertner (left), new president of the Army Chaplain Board, Fort George G. Meade, Md., with Chaplain (Col) James B. Murphy, outgoing president.





DISK JOCKEY CHAPLAIN

One of the most interesting assignments a reserve chaplain ever had was the one Chaplain Clark Robb, USNR, got this year.

Chaplain Robb is the producer of "Songs of Seacliff"—a religious disk jockey and interview type of show—

which comes from San Francisco and is carried on sixteen stations in seven states. Little over a year old, it has had great appeal and grown "like Topsy."

In July, Chaplain Robb spent two weeks in the Washington, D.C. area interviewing chaplains, cadets, and congressmen, etc. He taped programs from Arlington National Cemetery, the Naval Academy, and the Pentagon. We were honored to have the work of The General Commission taped during interviews with The Rev. A. Ray Appelquist, Dr. Lawrence P. Fitzgerald, and Miss Irene Murray.

Chaplain Robb is the pastor of the Seacliff Community Church, 50 Northridge Drive, Daly City, Calif. If you would like to know if this program is available in your area, please write him there.

Chaplain (Capt) D. C. Vanderburgh leads Fort Carson, Colo., chaplains in a hymn during chaplains' dinner celebrating 188th anniversary of chaplaincy.



The Protestant Chapel Choir of the Army War College, Carlisle Barracks, Pa., took first honors in the 1963 Second U.S. Army Chapel Choir Contest. The Protestant Chapel Choirs of Fort Monroe, Va., and Fort Ritchie, Md., came in second and third, respectively. Our sincere congratulations!

Chaplain (Lt Col) **James C. Carroll**, who has been serving as Deputy Chaplain, Headquarters Third U.S. Army, Fort McPherson, Ga., is being transferred to the Second Infantry Division, Fort Benning, Ga. His replacement is Chaplain (Lt Col) **Joseph G. Gefell** from XVIII Airborne Corps, Fort Bragg, N.C.

Chaplain, Col, **Roy M. Terry**, staff chaplain of the Fifth Air Force, received an honorary doctor of laws degree from the Atlanta Law School, Atlanta, Ga., during the school's 73rd annual commencement exercises.

Chaplain (Maj) Herbert S. Edge and SP4 C. K. Evans, assistant, show chaplains' exhibit on Armed Forces Day at Brooklyn Army Terminal. Exhibit consisted of portable field altar, kits of the three faiths, and photographs of chaplains' activities. Slides were used to show actual work of the chaplains.



Major General Charles E. Brown, Jr., Army Chief of Chaplains, speaks to 10,300 soldiers at Fort Carson, Colo., during the first post and division-wide Moral and Religious Training Day. Major General John A. Heintges (right), Carson and 5th Infantry Division (Mechanized) Commander, introduced Chaplain Brown. The two officers were in the Third Infantry Division together in Europe during World War II.





PHILLIPS AWARDED BY JAPANESE

Chaplain (Lt Col) Randolph E. Phillips, while staff Chaplain at U.S. Army Headquarters, Camp Zama, Japan, received a key to the city of Tokyo and a certificate of appreciation for his efforts to help Japanese college students financially. The Honorable Ryutaro Azuma, governor of Tokyo, is shown making the presentation while Mrs. Phillips looks on smilingly.

Chaplain Phillips also received letters of appreciation from the Education Minister Masuo Araki of the Japanese government, and Governor Uchiyama of the Kanagawa Prefecture Government, Yokohama, Japan.

Chaplain Phillips was touched by the students in needy circumstances and encouraged his chapel members to start a fund to help them. He also contributed proceeds from his book, *Sons of God*. Almost five million yen have assisted 833 students in 11 Japanese universities in the past three years.

Chaplain Phillips was reassigned to the States this fall and is now at Aberdeen Proving Ground, Md.

Chaplain, Capt, **Kenneth J. Duncan** is being reassigned to Turner AFB, Ga., where he will be attached to a SAC Bomb Wing. Chaplain, Capt, **Paul Mathre** has been transferred to Kelly AFB, Tex. Both chaplains had been stationed at Naha AFB, Okinawa. Chaplain, Maj, **Marion Mathis** was transferred from Lackland AFB, Tex., to replace Chaplain Duncan; Chaplain, Capt, **Richard G. Eisemann** was transferred from McChord AFB, Tacoma, Wash., to replace Chaplain Mathre.

Chaplain (Capt) **Jack S. Parham**, 8th Missile Battalion (HAWK), 15th Artillery, and Supervisory Chaplain for the 13th Artillery Group (AD), gave a series of lectures at the Miami (Florida) Baptist Associational Camp, held in Florida City in August.

A check for \$8,500 was presented to the Republic of Korea Navy to help build a chapel at its Naval Academy at Chinhae. Chief of Naval Chaplains,

Three Navy chaplains representing the Roman Catholic, Protestant, and Jewish faiths, formed a panel to discuss "Religion in Marriage," during Pre-Marriage Seminar sponsored by the U.S. Fleet Anti-Submarine Warfare School, San Diego. L-R: CDR J. L. Wissing, CHC, USN; CDR E. R. Lineberger, CHC, USN; LCDR G. Goodman, CHC, USN.



RADM **Joseph F. Dreith**, appealed to the Navy and Marine chapels in the United States to help the Koreans when he learned they were having difficulty in getting the necessary funds.

Chaplain, Capt, **Paul Ludwig** of 63rd Air Base Group, Hunter AFB, Ga., helped relatives and friends ordain his brother, Theodore, into the Lutheran ministry and commission him as a missionary to Japan. Chaplain Ludwig served as liturgist; his brother delivered the sermon; his father performed the ordination rites assisted by two uncles, and eighteen synodical and local clergy. One brother served as organist and two of them served as ushers.

CDR **Ki Won Han**, senior chaplain at the Korean Naval Base at Chinhae, Korea, writes that he is seeking support for an enlisted men's service center for his area. Many of his men are war orphans and have no home other than ship or barracks. The \$30,000 project is under way, but there are a number of unmet needs. Those interested in assisting in this project may correspond with Chaplain Ki or with the U.S. Navy Chaplain Advisor, LCDR **R. F. Wicker, Jr.**, CHC, USN (Naval Advisory Group #513, FPO San Francisco, Calif.).



Chaplain, Maj, Eugene R. Alt presents awards to chapel leaders at Moron AB, Spain. Top picture shows Mrs. Lynn Mazurak receiving plaque in appreciation of her leadership as president of Protestant Women of the Chapel. Bottom picture shows Mrs. Dorothy Rogers being honored for her work as youth activities director of Protestant Youth of the Chapel.



Distinguished service Appreciation Certificate presented to Colonel and Mrs. Carl W. Hoffman at Carlisle Barracks, Pa., by The General Commission on Chaplains. L-R: Chaplain (Col) Wallace M. Hale, Colonel and Mrs. Hoffman, and Chaplain (Lt Col) Herman N. Benner, Post Chaplain.





Chaplain (Capt) Edward A. Simon, HQ 4th Training Regiment, Fort Dix, N.J., received a Master of Theology degree in the field of Church History from Princeton Theological Seminary last spring. Subject of thesis was "The Influence of the American Protestant Churches on the Development of the Structure and Duties of the Army Chaplaincy, 1914-1962." L-R: Chaplain Simon; his regimental commander, Colonel William A. Hinternhoff; Post Chaplain (Lt Col) Chester T. Loszewski. Chaplain Simon has since been reassigned to Europe.

Protestant chaplains at Fort Campbell, Ky., recently visited The Upper Room in Nashville, Tenn., at the invitation of Dr. **J. Manning Potts**, editor of *The Upper Room*. Chaplain (Lt Col) **Holland Hope**, Post Chaplain, said this was an unforgettable experience as they observed the sacrament of The Last Supper before the beautifully carved replica of Leonardo da Vinci's masterpiece.

NEWS BRIEFS, UNITED STATES

Dr. **Howard Pyle**, president of the National Safety Council, in speaking at the first Chicagoland Clergy Safety Seminar at Loyola University said that "opportunities suggested by both

sermonizing and organizing must be utilized. Together we can do great things; apart we can do little." Mr. **Marshall E. Petersen**, NSC senior engineer, proposed checklists tailored for each church in making periodic inspections of church buildings.

Kansas and Oklahoma contributors shipped 480,000 lbs. of wheat through CROP to Korea to assist the 3,800,000 needy persons in that area because of Typhoon Shirley, heavy rains, and the almost complete failure of the barley crop this spring. The cost of rice had gone up as much as 98 per cent and some people were spending 50 per cent of their income for food. Church World Service (N.Y.) and the Lutheran World Relief have also sent 1,500,000 lbs. of food to Korea Church World Service for distribution.

CAPT R. W. Coe, Jr., CHC, USN, receives a special Pacific Fleet Training Command plaque on behalf of the Navy Chief of Chaplains. Presenting the plaque is Captain W. R. Barnes, USN, Chief of Staff to the Commander of the Pacific Fleet Training Command.



President **John Fitzgerald Kennedy** will receive the 1963 Distinguished Service Award of the Protestant Council of the City of New York at a dinner at the New York Hilton on November 8. President Kennedy is cited for "outstanding contributions and distinguished services to the cause of human rights and democratic freedoms." This is the first time a non-Protestant has received the citation.

An article appearing in the Soviet Union *Krokodil* was entitled "Evangelists from the Gambling House," and lampooned the Trans World Radio broadcasters at Monte Carlo, Monaco. Dr. **Paul Freed**, president of TWR, said: "We feel it is positive evidence of the widespread interest in our Russian gospel broadcasts. . . . The article would be meaningless if the readers had not heard the program on the air." The TWR station is able to beam messages into Russia as well as other iron curtain countries, Europe, the Middle East and North Africa, and has been broadcasting from Monaco since 1960.



Chaplain (Lt Col) George H. Birney, Post Chaplain, Fort Monroe, Va., receives his silver maple leaves while Chaplain (Col) William J. Reiss, U.S. Continental Army Command Chaplain, Mrs. Birney, and Colonel Roy F. Zinser, Fort Monroe Post Commander, look on smilingly.



Chaplain (Lt Col) Robert N. Morrison, U.S. Disciplinary Barracks, Fort Leavenworth, Kans., is being pinned with oversize silver maple leaves by Colonel Weldon W. Cox, Commandant, and Mrs. Morrison.



Major General Charles S. D'Orsa, Commanding General of Fort Jackson, S.C., was named as a Knight in the Grand Order of the Knights of St. Gregory the Great and received the cross of the Order from Bishop Francis F. Reh of the Charleston Diocese.



A "NEW LOOK" IN HOTELS

Something different in hotels has Miami Beach agog. It is the Biltmore Terrace at 87th Street and Collins Avenue where the citrus bar replaced the liquor bar and you cannot order liquor with room service.

The night club was dismantled and has been turned into a concert hall where Shakespeare, Beethoven, and Dixieland Jazz in turn entertain the guests. There is a chapel and full-time chaplain available of all times for counseling.

A 75-foot strip of sand stretching 200-feet along the surging Atlantic is the mecca for Midwesterners. But a 100,000 gallon fresh water pool is preferred by Floridians and Easterners. Shuffleboard, putting greens, ping-pong and many other games are all available.

Mr. A. Harold Anderson and his partner, Paul W. Brandel (owners), of Chicago, Ill., were certain that they could fill the 230-room hotel with people who prefer a wholesome family atmosphere for their vacations. And they seem to be doing just that.

The Rev. **Eli F. Wismer** became general director, Commission on General Christian Education, and associate executive secretary, Division of Christian Education of the National Council of the Churches of Christ on October 1. He succeeds Dr. **A. L. Roberts** who was recently appointed secretary for interchurch agencies of the United Presbyterian Church, U.S.A.

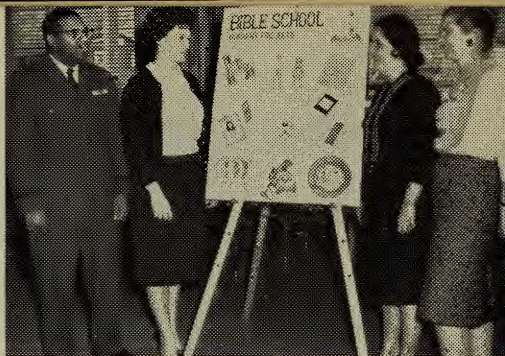
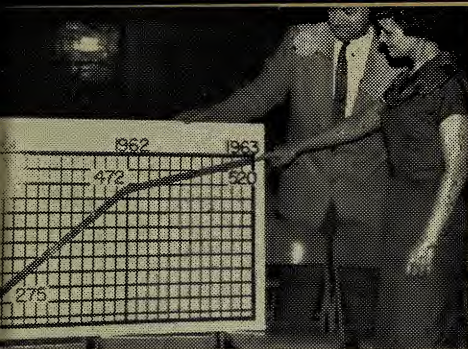
The Rev. **H. Newton Hudson** of Glen Rock, N.J., has been named director of the Office of Finance of the National Council of the Churches of Christ.

The Earlham School of Religion at Richmond, Ind., has just opened.

For their loss we can only offer our prayers that these bereaved parents will find the strength to rebuild their lives which were shattered in the pre-dawn hours during the Skopje, Yugoslavia, earthquake. Only 9,600 of the 35,000 dwellings could be repaired; about 2,000 died. Children have been evacuated to other cities.



The CHAPLAIN



Top left picture shows Mrs. Delbert Lockwood indicating the growth of the Westover AFB, Mass., Vacation Bible School to SMS Richard Griffin. Top right shows Chaplain, Maj, Simon H. Scott, Jr., Mrs. Denzil Stewart, Mrs. Bobby Bottom, and Mr. Joseph Noll at one of the planning sessions.

The staff of *Decision* magazine, organ of the Billy Graham Evangelistic Association, has announced plans to hold a second School of Christian Writing in June, 1964, in Minneapolis, Minn. "The first school exceeded our expectations," said Dr. **Sherwood E. Wirt**, dean. "We were thrilled by the response of the participants to the strong evangelistic emphasis throughout."

Erection of chapels at three major federal penal institutions is one indication of the importance the U.S. government places upon religion. So says the Rev. **L. Burns Saltgiver**, Chief of Chaplains of the Federal Bureau of Prisons. Chapels have been or are being erected at Chillicothe, Ohio; McNeil Island, Washington; and El Reno, Oklahoma. Total cost: Almost \$400,000.

Explorers and Boy Scouts of Carlisle Barracks, Pa., Post Chapel are shown with their parents after receiving God and Country Church Scout awards. Chaplain (Lt Col) Herman N. Benner, Post Chaplain, made the awards.





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

Beginning Your Ministry by SAMUEL M. SHOEMAKER. Harper & Row. 1963. 127 pp. \$3.00.

A book directed toward the young pastor, but of wider interest and helpfulness since it is a sharing of experience and wisdom from the author's full and effective ministry.

The Secular Meaning of the Gospel by PAUL M. VAN BUREN. Macmillan Co. 1963. 200 pp. \$4.95.

A readable and stimulating thesis that considers the Gospel, its position and problems in a secular age.

Man in God's World by HELMUT THIELICKE. Harper & Row. 1963. 218 pp. \$3.95.

This is a translation of sermons first preached under wartime conditions, including severe restrictions by the Nazi government. Fine examples of relevant and substantial preaching.

Pen-Ultimates by MARTIN E. MARTY and DEAN PEERMAN. Holt, Rinehart & Winston. 1963. 110 pp. \$2.95.

A book of essays published in *The Christian Century* in the past couple of years in a column under the same name. The subject matter is usually

serious, but handled in a droll, tongue-in-cheek fashion. It often reads like something that spilled over from the coffee hour to which the writers acknowledge a debt. Good reading, both pleasant and pointed.

—A.R.A.

Global Odyssey by CANON HOWARD A. JOHNSON. Harper & Row. 1963. 426 pp. \$5.95.

A review of a world tour covering 200,000 miles in a period of two years. It was the author's purpose to see firsthand the work of his own denomination in the many different lands where it had established a ministry. An amazing journey and a very informative book.

The Stranger Within by CYRIL H. POWELL. Channel Press. 1963. 155 pp. \$3.00.

A wise and winsome little book that emphasizes the inner life of man.

The Faith of Christendom. Edited by B. A. GERRISH. Meridian Books by World Publishing Co. 1963. 346 pp. \$1.95.

A collection of the more influential of the creeds, confessions, and state-

ments of faith in the history of the Christian church.

Meditation: The Inward Art by BRADFORD SMITH. J. B. Lippincott Co. 1963. 224 pp. \$3.95.

A very informative review of the art of meditation as practiced by different religions and through various disciplines.

Christ, Communism and the Clock by G. RAY JORDAN. Warner Press. 1963. 128 pp. \$1.50.

Preaching During a Revolution by G. RAY JORDAN. Warner Press. 1962. 192 pp. \$3.50.

In the first book Dr. Jordan urgently calls all people to awaken to the dangers of communism. He emphasizes the fact that the time clock is running late. He shows how the spirit and power of Christ can be put into action to meet the challenge that we face. Dr. Jordan recently made two trips around the world. He conferred with such leaders as Nehru, Radhakrishnan, Tito, Brandt, and more than one hundred other leaders. He gives vivid, detailed descriptions of these interviews and on-the-spot observations.

The book is written as much for laymen as for the minister. As one reads through the book, he can hear the clock of time ticking away. From time to time also he will hear the alarm ringing to awaken us out of our sleep and to get us up and send us forth to do something about the tremendous dangers our world faces.

Preaching During a Revolution tells how to preach in the revolution that has been going on in our generation. This revolution is apparent in

every aspect of life—race, economics, politics, education, the nation, and world organizations. Never has there been so much turmoil and change as is now raging in all the world.

Dr. Jordan is an effective preacher and a teacher of the craft of preaching. He is professor of Homiletics at Emory University, Atlanta, Ga. In this volume he instructs ministers on how to preach, tells them what to preach, and guides them in attuning their message to all the revolutions taking place. Dr. Jordan points out that modern secularism and materialism are not the answers for today's needs, but that vital Christianity is the solid rock on which we must build.

Study this book and utilize its contents and you will find yourself an inspired preacher. You will be creating a greater awakening in the pews.

—JACOB E. TILL, JR.,
Chaplain, Major, USAF

Commandos for Christ by BRUCE E. PORTERFIELD. Harper & Row. 1963. 238 pp. \$3.95.

Missionary service under rugged and dangerous circumstances. A fascinating account of the attempt to bring the Gospel to aboriginal people in the jungles of Bolivia.

Dimensions of Prayer by DOUGLAS V. STEERE. Harper & Row. 1963. 116 pp. \$2.50.

A helpful little book with a winsome tone and spirit.

Towards a Theological Understanding of History by ERIC C. RUST. Oxford University Press. 1963. 265 pp. \$6.00.

The writer faces the question of history and its relationship to Christian theology and the meaning of life.

He presents "salvation history" as the key to a Christian understanding of the unity of history.

Christianity on the March, edited by HENRY P. VAN DUSEN. Harper & Row. 1963. 167 pp. \$4.00.

Christianity's history and present position in condensed form written by a top-flight panel of writers.

Varieties of English Preaching by HORTON DAVIES. (S. C. M. Press) Prentice-Hall, Inc., Publishers. 1963. 270 pp. \$4.95.

A fascinating survey of twentieth-century English preaching. Fourteen representatives are presented from among well-known preachers. The list is inter-faith and includes such men as Ronald Knox, William Temple and G. A. Studdert-Kennedy.

The Religious Press in America by MARTIN E. MARTY, et al. Holt, Rinehart & Winston. 1963. 184 pp. \$4.00.

Three men with editorial experience analyze the current situation in the three major faith groups regarding religious journalism in the United States. The concluding chapter is a commentary by Robert Lekachman. The presentations inevitably reflect the preferences of the writers but the book, nonetheless, is a competent introduction to a field that has been given little attention.

Steps to the Sermon by H. C. BROWN, JR., H. GORDON CLINARD and JESSE J. NORTHCUTT. Broadman Press. 1963. 202 pp. \$4.50.

There are many books on sermon preparation. The authors asked them-

selves: "Should we add another?" and concluded that there was enough new thinking in this field to call for a new book. The emphasis presented is that of following the right steps in sermon preparation from the gaining of the idea through the preaching of the message. Eight steps are discussed: 1. A prepared preacher. 2. An idea to preach. 3. A text interpreted. 4. Related materials collected. 5. Maturity secured. 6. Construction completed. 7. The sermon polished. 8. The message preached.

This book contains many excellent ideas but we wonder if there is not an overemphasis on the importance of the right sequence of steps.

Power in Expository Preaching by FARIS D. WHITESSELL. Fleming H. Revell. 1963. 174 pp. \$4.00.

According to the author expository preaching involves seven factors: 1. It is based on a passage in the Bible, either short or long. 2. It seeks to learn the primary, basic meaning of that passage. 3. It relates that meaning to the context of the passage. 4. It digs down for the timeless, universal truths stemming out of the passage. 5. It organizes these truths tightly around one central theme. 6. It uses the rhetorical elements of explanation, argument, illustration, and application to bring the truth of the passage home to the hearer. 7. It seeks to persuade the listener to obey the truth of the passage discussed.

These are all discussed in this book. Included in the book is material gleaned from a questionnaire on expository preaching sent out in 1960-61 to representative pastors among the more than 250,000 ministers in our country.

The Marriage Climate by ERNEST M. LIGON and LEONA J. SMITH. The Bethany Press. 1963. 240 pp. \$4.75.

One does not normally apply the word "climate" to marriage and home but after reading this book you wonder why you hadn't thought of its application before. **The Marriage Climate** is a work based upon several years of research accomplished at The Union College Character Research Project. The authors, Dr. Ligon and Mrs. Smith, state that they "were looking for the positive ways normal parents could enrich their home climates to bring out the best in each family." It is their feeling that the key secrets of a successful home be in dynamics—those unseen forces which exist when the many motivating forces of human personality interact with each other. For instance, a cranky mood is a dynamic. For a husband to merely state this as a fact concerning his wife creates a negative response but for him to be able to understand the interpersonal feelings involved may influence the climate of the home positively.

One gets some idea of the contents by a few of the chapter headings, i.e., Every Woman Has Two Husbands; Discipline Can Be Fun; Woman's Intuition—Fact or Fiction; Let Your Husband Be a Man and Your Wife a Woman.

In each chapter there is much to be gleaned but one cannot skim through the book hurriedly and gather a full harvest. It must be read with time for digestion and application. To see the dynamics in relation to ourselves is the process of growth.

It is believed that reading the book will be helpful to those earnestly seeking to make their marriage and

home more meaningful. If group sessions are desired, there is a study manual available to assist in the presentations.

—MAURY HUNDLEY, JR.
Chaplain (Col) USA

The System and the Gospel by KENNETH HAMILTON. The Macmillan Company. 1963. 239 pp. \$4.95.

A serious critique of the theology of Paul Tillich by one who prefers the existentialism of Kierkegaard.

Fifty Years an Editor by WILLIAM B. LIPPARD. Judson Press. 1963. 256 pp. \$3.95.

William Lippard is the Dean of American journalists, having been editor of *Missions*, an American Baptist magazine, for fifty years. He has had a long and effective ministry in this field which has come more and more into prominence during his lifetime. Here Lippard is telling his life story and although his has been a specialized ministry, the author relates his life and ministry to world events taking place during the last fifty years; and manages to write a book general enough and interesting enough to appeal to laymen as well as religious editors.

How to Teach Senior Highs by LOCKE E. BOWMAN, JR. Westminster Press. 1963. 191 pp. \$3.50.

The author is Secretary in the Senior High Program of the United Presbyterian Church, U.S.A. He has written well out of his research and experience on the church's program for senior highs and how to teach them. The senior high teacher has no easy assignment. An adolescent has

been defined as "a dynamo going at top speed unable to slow down." But senior highs can be won and held and the author shows how.

Current Theological Thinking by HARVEY H. POTTHOFF. Abingdon. 1962. 64 pp. Paperback. 75 cents.

This is an elective unit for churchmen on the current Protestant theological thinking. There are nine sessions. An introduction is given to the various approaches of the theological schools of thought: Orthodox, liberal, fundamentalist, neo-orthodox, existentialist, neo-liberal. Since this is a Methodist publication there is a chapter on theology in the Methodist church. Otherwise, the material is quite general.

Speaking in Tongues by H. J. STOLEE. Augsburg Publishing House. 1963. A paperback. 142 pp. \$1.95.

A new interest has arisen in many of our old established churches in this matter of "speaking in tongues." This new paperback is a reprint of a book that first appeared in 1936 entitled *Pentecostalism*. It surveys all Bible references on this subject, then the author urges that we be not merely negative in our approach, that we not sneer, that we apply a heart of wisdom, that we obey the Bible in what it says and, finally, that we "forbid not" but follow the leading of the Holy Spirit.

Naught for Your Comfort by TREVOR HUDDLESTON. Macmillan. 1963. A paperback. 188 pp. \$1.45.

Father Huddleston served as a priest of the Anglican Church in South Africa. He was deeply moved by the plight of the African under *apartheid*

and writes powerfully about it. First published in 1956 this book has been called "the book that stirred the conscience of the world." Father Huddleston has left South Africa and is now Bishop of Masasi in Tanganyika. Well worth reading not only for light on South Africa but our own racial problems.

The Dogma of Christ by ERIC FROMM. Holt, Rinehart and Winston, Inc. 1963. 212 pp. \$3.95.

A series of essays by the professor of psychology at New York University, best known for his book on *The Art of Loving*. In the main essay of this volume, "The Dogma of Christ" (it first appeared in 1930 and has not been revised, though the author states his point-of-view has changed), the author studies the psychic background of the early Christians and seeks to show how the views of Christ arose out of this background. First is the idea of man becoming a god and then later is the idea of a god becoming a man. The description is purely psychologic and certainly does not express the view of a man of faith. Interesting, however, for its picture of the life of the people in the early church.

These Things I Remember by GERHARD E. FROST. Augsburg Publishing House. 1963. 127 pp. \$2.95.

The dean of students at Luther Theological Seminary, St. Paul, Minn., turns the memories of yesterday—being held after a burn, the branding of a cow pony, a watering place, a country mailbox, a child's scream and the like—into devotional thoughts. And he finds the love and forgiveness of God.

Beliefs That Live by WILLIAM B. WARD. John Knox Press. 1963. A paperback. 128 pp. \$1.75.

In "an age desperately in need of faith," Wm. Ward of Grace Covenant Presbyterian Church in Richmond, Va., writes of the basic beliefs presented in the Apostles' Creed. The author writes well and convincingly.

At Wit's End by JACK FINEGAN. John Knox Press. 1963. 125 pp. \$2.75.

This book, says the author, is for the person who feels himself at wit's end. Many people in the Bible were there, too. And they found help from God; and so may we—when life's unpleasant experiences beset us, when there is great danger, when we are afraid, when our enemies pounce on us, when pride rears its ugly head, when we cannot sleep, and so on.

Revival Sermons and Outlines by J. H. JOWELL, F. B. MEYER, CHARLES H. SPURGEON and others. Baker Book House. 1963. 104 pp. \$1.95.

Sermons on Our Mothers by JOSEPH B. BAKER. Baker Book House. 1963. 125 pp. \$1.95.

Two more books in the "Minister's Handbook Series." Not great but ministers will find ideas for evangelistic sermons and sermons on mother.

Religion and the Schools by PAUL BLANSHARD. Beacon Press. 1963. 265 pp. \$4.95.

The distinguished liberal writer, Paul Blanshard, analyzes in this book the decisions of the Supreme Court having to do with religion and the public schools. He reports fully the background leading up to the New

York Prayer Case, the decision itself, the national reaction and frankly asks: Is the Supreme Court right? Then he outlines also the Schempps Case in Pennsylvania on Bible-reading; the Murray Case in Baltimore on Bible-reading and the use of the Lord's Prayer; and several other cases which concern tax dollars and church schools, bus travel, books and teachers salaries for parochial schools. Near the close of his well-written book, Blanshard declares . . . "A friendly neutrality toward all faiths, committed specifically to no faith, seems to be the only practical policy for a democratic government." Both supporters of the Supreme Court decisions on religion and the public schools and opponents will gain useful information from this important survey.

—L. P. F.

Man Reaches Out to God by HERBERT C. JACKSON. Judson Press. 1963. 126 pp. \$1.75.

An analysis of the world's living religions—their origin, their essential beliefs, their outreach; and the Christian missionary obligation to take the gospel to all peoples of the earth.

PAPERBACKS

The following paperbacks reviewed briefly were issued by Macmillan September 16, 1963:

Miracles, a Preliminary Study by C. S. LEWIS. 187 pp. \$0.95.

Another of the author's classics made available for a wider reading.

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